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WASHTENAW JEWISH NEWS

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Detroit Hazon remains important partner after Hazon-Pearlstone creates new epicenter of Jewish sustainability work

Ruby Malcom, originally for the JTA

With the pending merger of Hazon and the Pearlstone Retreat Center, Baltimore is poised to become a national leader in the Jewish outdoor food, farming and environmental education movement.

Pearlstone, a Jewish retreat center and outdoor education site in the Baltimore suburb of Reisterstown funded by the local federation, is absorbing into Hazon, the country's largest faith-based environmental organization. And for the organizations' heads, this new powerhouse is arriving not a moment too soon.

"The Jewish community has a unique capacity — and, I would argue, a moral obligation — in this historic inflection point," Pearlstone CEO Jakir Manela said. "The climate crisis is real, and it threatens the future of our planet."

Manela will become CEO of the new merged entity, to be called simply Hazon, on Aug. 1, though the merger won't fully take effect until 2022. And the Pearlstone campus will become the new national headquarters for Hazon, which is currently based in New York. Hazon will maintain its offices in New York and Detroit, as well as its own conference center in Connecticut.

Jakir Manela

The idea for the merger came about during a search to replace Nigel Savage, the outgoing Hazon CEO, who informed the Hazon board last summer that he would be stepping down by this August. Manela was identified during the search process, and so arose the idea to merge Pearlstone and Hazon into one entity.

Hazon Detroit, which organizes the annual Michigan Jewish Food Festival, distributes "Sustainability Kits," and helps Jewish organizations achieve a "Seal of Sustainability," is an important hub of Hazon activity.

For an article in the Detroit Jewish News, Jakir Manela, new CEO of Hazon, said, "These are two great cities, with two strong Jewish communities, two strong federations — and a slew of challenges on the ground — that Hazon Detroit and Pearlstone are addressing. I'm excited to work with Wren Hack and her team, and I plan to be in Detroit in the fall. I hope that we can apply in the Baltimore area some of the work of Hazon Detroit — and that we can offer to Hazon Detroit some of the things we've been doing in Baltimore and in the Chesapeake Bay."

Wren Hack, director of Hazon Detroit, added, "I'm excited about the possibilities of this merger. And I'm especially delighted to see that Pearlstone's work, in providing food to people in need during COVID so closely parallels what we've done these last 15 months."

The combined organization will man-

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Clara Silver takes job as CEO of Columbia, SC JCC

Peretz Hirshbein, special to the WJN

The Jewish Community Center of Greater Ann Arbor's Director of Operations, Clara Silver, will become the CEO of The Katie and Irwin Kahn Jewish Community Center in Columbia, South Carolina, beginning August 16. About her new role, Silver said, "I am excited about working with the caring, passionate, and dedicated people at the Kahn JCC. They see the potential to rebuild post pandemic into a vibrant focus of community, wellness, and inspiration for the Columbia area and beyond."

During her over seven years of service to the Ann Arbor JCC, Silver supported the agency through multiple executive leadership, key staff, and programmatic transitions, focusing on team building and collaborations both internal and external. During the pandemic, she initiated the agency's pivot to online and socially-distanced programming, collaborating with nearly every Jewish agency in Ann Arbor to continue the popular fall holiday celebration, the reinvented "Apples and Honey To Go!"

Clara Silver

As part of the executive team, Silver worked closely with both the team and the board as they led the effort to not only continue operating, but to embrace the opportunities for creativity and innovation. Reflecting on the past 18 months Silver said, "Before the pandemic the 2030 Vision was completed, which is all about innovation and the future. When online or distanced programs were the only option, it provided an opportunity to start a journey that people would want to join, and go where the J was going. The J built strong partnerships during the pandemic and those partnerships will help the J do big things in the future."

Initiatives of note that benefitted from Silver's professional involvement include starting the *Israel Center at the J*, combining the Ann Arbor Jewish Film Festival with Cinetopia, establishing the annual *Golf Outing for Youth Scholarships*, and the *35th Anniversary Founders Gala and Archive Exhibition*. The *Israel Center at the J* hosted the J's very first Zoom program in April 2020, as well as the recent innovative virtual travel week, "The Israel Experience: Don't Leave Home to Visit" this past May.

Silver's overall role included daily operations, membership, development, marketing, communications, and strategic programmatic partnerships. David Stone, executive direc-

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The power of Jewish music: Joey Weisenberg concert

By Leora Druckman

Surely you have felt it. The majestic rise in your chest when singing "Etz Chayim Hi" as the Torah is returned to the ark. The deep, collective longing of "Avenu Malkeinnu" during the last service on Yom Kippur. The pure joy of "Siman Tov U'Mazel Tov" as the newly minted bar or bat mitzvah breathes a sigh of relief on the bima. And the deep, transformative quality of a particular niggun (wordless melody). It is the power of Jewish music. It is the music that connects us with one another, with our heritage and with the presence of the Divine. Joey Weisenberg has made it his life's work to understand, practice, and teach the power of Jewish music. On Sunday, August 8, from 3 to 4 p.m., Joey will share his work in a free online musical-spiritual concert and workshop for the Ann Arbor community. The workshop is open to all who are interested and is a great way to transition from the buzz and busy-ness of summer to the slower, deeper notes of reflection during the month of Elul.

Joey Weisenberg

Joey Weisenberg is the founder and co-director of Hadar's Rising Song Institute. He is a mandolinist, guitarist, singer, and percussionist who has performed and recorded in a wide variety of musical styles. Joey has worked as the music director at Brooklyn's oldest synagogue, the Kane Street Synagogue, and visits shuls and communities around the world. He is the author of *Building Singing Communities* (2011) and the award-winning *The Torah of Music* (2017), both published by the Hadar Institute. His many recordings

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From the Editor

A wild garden

Two days ago, I went to my first-since-the-pandemic, in-person, Friday evening service to welcome Shabbat. With new sound and video equipment so people staying cozy at home could continue to livestream, the AA Reconstructionist gathering under tents was still vulnerable to wind and rain. Luckily the drizzle held off till after a few rounds of Aleinu Ein Od and even until we (those of us comfortable with it) put our arms around each other for a final blessing. I thought many of us looked shell-shocked. Still it was a milestone.

Clare Kinberg

This issue of the WJN contains news of new staff and leaders at the Jewish Federation, Hebrew Day School, and the Orthodox Minyan and transitions at other local institutions. I hope sharing the news of their new appointments will help the newcomers settle in and feel welcomed in the community. On a related note, Washtenaw says good-bye to Clara Silver, the Director of Operations at our JCC for the past seven years, as she starts a new chapter in her life as CEO of a JCC in South Carolina.

One of my intentions in publishing the WJN is for each issue to be a snapshot that reflects Jewish life in Washtenaw and around the world as flourishing and abundant — and cacophonous. From learning about Lubavitcher Rabbi Yoel Kahn's work as an oral scribe (see his obituary on page 24) to learning about the adaptation of Jewish prayers used to focus water protectors trying to stop the building of Enbridge Line 3 through tribal lands (see the feature on page 14) to the creative expressions using biblical text in the Climate Conversations exhibit (see the art review on page 6), I hope readers will see here Jewish culture is truly a well feeding a wild garden.

I want to offer sincere apologies to readers of the WJN for last month's printing error that made the text of articles hard to read in the newspaper. Somehow, a wrong, slightly larger, font was substituted during the transfer to the printer, making the words squished or run together. I've added a new layer of proofing to our production process to avoid that happening again. This is a good time to remind you that all issues of the WJN are available in very readable pdf on our website, washtenawjewishnews.org.

Washtenaw Jewish News Reader Survey

You can now give feedback to the WJN (with your name or anonymously) on our website, washtenawjewishnews.org. Look for the Reader Survey. Or in you want me to send you the survey on email, just ask at ckinbergwjneditor@gmail.com. ■

Letter to the editor

I am sorry that Shira Epstein ["Handcrafted art by Hebron Palestinian artisans available in Ann Arbor," July 2021] did not include any account of the importance of Hebron in her listing of present-day statistics of the city. It is in Hebron that David was anointed King of Israel. He had ruled from Hebron before his conquest of and move to Jerusalem. Hebron has for centuries attracted visitors from all over the Jewish world because It is here that the cave of the Machpela — the burial ground of the Jewish forefathers and mothers is located. Since Arabs also consider Abraham as a forefather, they too come to Hebron.
Sara Mende ■

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Federation awards $1.4 million, celebrates a year of resilience

Rachel Wall, special to the WJN

At some point, the world will settle back to normal. But until then, it continues to bear repeating that this past year has been unlike any in recent memory, and Federation's Annual Meeting on the evening of June 9 was no exception. Most notably, besides the obvious digital platform, programs for previous meetings have revolved around outside speakers on matters of general interest, such as security.

Max Plona: Sunflower Secret Garden.

Mary Schman: Meadow Pond

This year, the community was its own keynote speaker.

"We have been through so much as a community this year," explains Federation Executive Director Eileen Freed on the choice to utilize art created by community members as interludes between more formal business presentations. "Music, poetry, and other forms of artistic expression can help us look back on our experiences in a unique and powerful way that feels particularly appropriate for this moment."

And so, what would have been a standard photo retrospective of the year was instead transformed by background music composed by local musician Brandy Sinco, who serves as pianist for the Jewish Cultural Society. Sinco's piece for piano and saxophone, "The Light After the Blues," evoked strong feelings of sadness for the many losses of the past year, as well as hope for the future. An otherwise straightforward slideshow was further enhanced by paintings by community members Mary Schuman and Max Plona. Schuman and Plona's visual representations of the year accompanied by Sinco's stirring melody produced an emotional effect for attendees.

Additional artistic reflections were provided by Adam and Ethan Kahana's instrumental version of the traditional prayer "Avinu Malkeinu," Beth Dwoskin's moving recitation of her original poem "Prayer for the State of Israel," and a series of poems written and performed by the fourth grade class at Hebrew Day School of Ann Arbor, composed in the complex Japanese tanka style in both English and Hebrew.

More than 120 volunteers were thanked for their work on programming for groups such as women, physicians, Jewish Young Professionals, and those who wish to connect with Israel. Volunteers also make possible the successful functioning of Federation as an organization, including the volunteer Board of Directors, Finance Committee, and Allocations Committee.

A significant cadre of volunteers worked tirelessly over the last year to raise funds for the 2021 Annual Community Campaign. Led by Campaign Chair Babette Levy Daskin, the Campaign Volunteer Team helped raise over $1.4 million to enrich Jewish life in greater Ann Arbor, in Israel, and around the world. 775 community members donated this year, including over 130 who didn't give in 2020. The community's combined generosity represents a 4% increase in funds raised over last year's campaign.

Organizations who have received allocations from the campaign include, among many others, Jewish Family Services of

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AA Orthodox Minyan welcomes new leader

Logan Wall, special to the WJN

Beginning August 1, there will be a new face leading and designing many Ann Arbor Orthodox Minyan programs: Director of Education and Religious Engagement Yael Keller.

"Through accessible Jewish practice we can build community in dynamic and interesting ways," Keller said, describing her goals. "This month the AAOM will use singing, cooking, and learning and eating together to build connections and find meaning."

Rabba Yael Keller

Some highlights of upcoming fall events include "Cooking with Rabba Yael," a children's program that will teach about Jewish foodways and holidays in ways that taste delicious; a weekly parsha class; and a family-based Torah workshop in which households work together to create divrei torah. The AAOM welcomes all members of Ann Arbor's Jewish community to join in these exciting opportunities to learn and grow together as Jewish families.

The variety of family and educational events that Keller has already planned excites the community. "We are very much looking forward to Yael joining the AAOM in her new role," said board member Monica Rosen. "She brings a breadth of experience in the realms of teaching, children's programming, and spiritual guidance."

Keller embraces opportunities for teaching within a variety of communal settings — all of them based in her deep love of Torah. She is currently in her final year of coursework at Yeshivat Maharat, the first institution in North America to ordain Orthodox women, beginning in 2009, as spiritual leaders and halakhic authorities. She has served as a rabbinic intern at Ohev Shalom - the National Synagogue in Washington, D.C., and at Skokie Valley Agudath Jacob in Skokie, Illinois. She also brings experience in clinical pastoral care and values learning how to provide spiritual care in medical contexts.

Keller's wide-ranging experience within Jewish communal organizations will also be a boon to the community. Before attending Yeshivat Maharat, Keller earned a Master's in Public Policy from the Heller School for Social Policy and Management and a Master's in Jewish Professional Leadership at Brandeis University. Her belief in social justice has led her to positions at Uri L'Tzedek, the Joint Distribution Committee, and Impact Boston. She has also worked as the Director of Operations at Yeshivat Maharat and served on the board of her local synagogue in Lower Merion, Pennsylvania.

Reflecting on her background, community member Marc Bernstein observed that she brings "a wealth of Jewish knowledge and leadership in other communities which will greatly benefit the AAOM and the entire Jewish community in Ann Arbor. We can already see the ways in which she will help us learn and grow."

"My family and I have received such a warm welcome at the AAOM," Keller remarked. "I look forward to meeting everyone as I get acclimated this summer and am excited to jump in to a fun-filled August of meaningful programming. I have found good food and interesting Torah can help us get to know each other better and build strong community." ■

HDS welcomes Rabbi Will Keller

Samantha Hendren, special to the WJN

Following a national search, Rabbi Will Keller has been selected as the new Head of School at the Hebrew Day School of Ann Arbor. Rabbi Keller comes to Ann Arbor from the Philadelphia area, where he was the Director of Jewish Life at the Jack M. Barrack Hebrew Academy, in Bryn Mawr, Pennsylvania.

Rabbi Will Keller

He replaces Jennifer Rosenberg, who served HDS for more than 20 years, as teacher, principal, and Head of School.

Originally from California, Rabbi Keller received his bachelor's degree from the University of Oregon. Upon realizing his dream of pursuing a career in Jewish education, Keller moved to Jerusalem to learn at the Pardes institute of Jewish Studies in Jerusalem where he completed the Pardes Educators Program which includes a Masters of Jewish Education from Hebrew College in Massachusetts. He then received his rabbinical ordination from Yeshivat Chovevei Torah, in Riverdale, New York. Most recently, Keller has pursued training specifically for Jewish Day School administration, including the Day School Leadership Training Institute at the Jewish Theological Seminary, and the Senior Educators' Cohort at the M2 Institute of Experiential Jewish Education.

Rabbi Keller shared these thoughts about becoming the HDS Head of School, "It is a delight for me to partner with families and community members to elevate our shared values of inclusion, learning, community, and global citizenship that Judaism teaches us through the calendar, holidays, and daily life." He added, "I have found elementary education is the foundation for inspiring students. These years are crucial for helping learners develop their own academic interests, supporting their social lives and introducing them to tradition in ways that are filled with wonder and meaning. Nestled within the JCC, HDS is a warm and welcome home for our community and I am eager to get started and meet you all!"

The lay leadership of HDS has expressed great enthusiasm for the new Head of School. Outgoing president of the HDS Board of Trustees, Gil Seinfeld, says "I am delighted that Rav Will has taken over leadership of HDS. His commitment to religious pluralism makes him a superb fit for our community, and he radiates warmth and kindness in a way that, I'm confident, would make him a good fit most anywhere."

Jennifer Rosenberg adds "I am delighted and excited to pass the reins to Rabbi Will Keller. I had the opportunity to work closely with him in the transition, and all of our interactions reinforced my strong sense that he will be a thoughtful, inspiring leader who will lead with warmth and integrity. My wish is that the community give him time to get to know us as we get to know him and support him as he settles into this role." HDS has a series of events planned for this summer for the community to get to know Rabbi Keller and his family.

The Hebrew Day School of Ann Arbor is a pluralistic Jewish day school founded in 1974. HDS has had six leaders serve as Head of School. Thus, Rav Will is the seventh Head of School, and the first male Head of School at HDS. ■

Samantha Hendren is incoming president of the HDS board of trustees.

Federation welcomes two dynamic new members to professional team

Rachel Wall, special to the WJN

The Jewish Federation of Greater Ann Arbor is proud to welcome two new members to its professional team this summer. Liora Rosen began in the position of Israel and Overseas Manager at the end of June, and Hilary Greenberg joins Federation's staff as Engagement and Community Relations Manager mid-August.

Hilary Greenberg

Liora Keller

A native Israeli who has spent her adult life in the United States and many years in Ann Arbor, Rosen comes from a background in talent development coaching. She holds Master's degrees in Psychology and Education, and her over ten years of experience in client-facing roles have specialized in leadership and team development, drawing on prodigious organizational skills. In addition, she brings a wealth of expertise in communications, which she will draw on to facilitate community engagement with Israel.

In her role at Federation, one of Rosen's primary duties is to oversee the Partnership2Gether program, which sustains and fosters relationships and programming between Ann Arbor and its partner community in Moshav Nahalal, Israel. An important aspect of that trans-national relationship is the decade-running Student Exchange program, which was put on hold during the pandemic due to travel restrictions. Rosen will oversee the exchange program's return, with Ann Arbor area teens expected to travel to Israel this winter break, and their Nahalal counterparts visiting Michigan later in 2022. Ninth and tenth graders are invited to apply now to the program.

Hilary Greenberg is originally from Oak Park, Michigan and attended Michigan State University, where she obtained a Bachelor's degree in Communicative Sciences and Disorders and a Master's in Public Health. She is now returning to Southeast Michigan from Phoenix, Arizona where she has lived with her son Yeshaya for seven and a half years. Greenberg comes to her new role at Federation with experience in young adult programming, community engagement, missions planning, and donor development. In her personal time, Greenberg enjoys traveling, camping, spending time with friends and family, and volunteering in the Jewish community. She sits on the Board of Directors for the Minkoff Center for Jewish Genetics and is passionate about increasing awareness of Jewish genetic diseases and hereditary cancers in the Ashkenazi Jewish population.

In her role at Federation, Greenberg will serve as key staff for the Jewish Young Professionals (JYP) group, as well as supporting programming for other Federation "affinity groups" such as Maimonides (healthcare professionals) and Cardozo (attorneys). She will also guide the efforts of Federation's Jewish Community Relations Committee (JCRC), which forges relationships between the Jewish community, other local cultural communities, and the Washtenaw County community at large.

Federation's Executive Director Eileen Freed looks forward to bringing the entire staff together to grow the team's impact on the community. "I'm delighted to welcome Liora and Hilary to our Federation," Freed says. "They each bring experience and personal qualities that will complement and augment our current professional team."

With the exciting arrival of Rosen and Greenberg, Federation also bids a fond farewell to two members of its professional team, Stephanie Glass (Planning and Community Relations Manager, formerly Development Associate) and Jessica Weil (Outreach and Program Coordinator). Both ended their tenures at Federation this summer and are moving out of state, with Glass headed to the East Coast and Weil to Chicago. The community has benefitted tremendously from both of these dynamic professionals since 2018, and they will be sorely missed.

In addition to Liora Rosen and Hilary Greenberg, Federation's current professional team consists of: Eileen Freed, Executive Director; Robert Deschaine, Accounting Manager; Rachel Wall, Communications and Development Manager; Taylor Kaptanowsky, Operations Manager; Margaret Schreiber, LIFE & LEGACY® Coordinator; Marci Sukenic, Women's Philanthropy Manager; and Julia Goode, Accounting Associate. Ezra Brown will continue to serve as graduate student intern through the University of Michigan School of Social Work's Jewish Communal Leadership Program (JCLP) through December 2021.

"We are grateful for all Stephanie and Jessica contributed to our organization during their time here," reflects Executive Director Freed, on the departure of Glass and Weil. "I am very excited about the potential of the team we now have in place, each one of whom will build on previous successes and continue to expand philanthropy, engagement, and convening efforts for the benefit of our community."

To learn more about the Jewish Federation of Greater Ann Arbor, visit JewishAnnArbor.org. ■

For one 30-something, after-lifetime giving is an "investment in the future"

By Margaret Schreiber

Joelle Abramowitz, originally from New Jersey, lived in Washington, D.C., Brussels, Hong Kong, Chicago, and Seattle before coming to Ann Arbor in 2016. She is a Ph.D. economist working as research faculty at the University of Michigan's Institute for Social Research, and she is an active participant in our local Jewish community. In fact, at the young age

Joelle Abramowitz

of 35, Joelle is paving the way for young adults in Ann Arbor in that she has signed a commitment to leave a legacy gift as part of the LIFE & LEGACY® program!

Joelle's involvement in the Jewish Federation of Greater Ann Arbor began when she first moved to town and wanted to get connected to the Jewish community and make new friends. Joelle immediately started attending Jewish Young Professional programs. She had a vision of creating a novel program where text study was combined with sharing of personal experience so as to create deep connection between participants. Initially called "Taboo Topics," the program later became known as "Delicious Deep Dive Discussion" and was a tremendous success. Joelle initially joined JYP's board to develop this program, and she was gratified to see that it blossomed into a space where people of different Jewish backgrounds could wrestle with Jewish texts while getting to know each other on a deeper level.

Over time, Joelle began to plan different types of events — educational, social, and related to religious observance — beyond the text study program. In August 2020, Joelle became president of the Jewish Young Professionals group. Her goal was to provide a place for young adult community members to feel welcome and thrive, whether it was an opportunity to meet new people and make new friends, an opportunity to learn or try something new, or an opportunity to empower community members to create the sorts of programs and community that they want to see. After completing her term as president of the JYP Board, Joelle will continue to serve on the Board of Directors for Federation.

When asked why she decided to sign a "Letter of Intent" (LOI) to leave an after-lifetime gift to Federation, Joelle said "I am very committed to supporting our Jewish community now and in the future. I am interested in how Jewish organizations work and how to make them sustainable. I chose to make this legacy commitment because I want to see a flourishing Jewish community in general and the Ann Arbor Jewish community in particular — in the same way that JYP helps to foster young leadership as an investment in our future, so too is legacy giving an investment in our future."

Jewish Federation of Greater Ann Arbor Outreach and Programs Coordinator Jessica Weil notes that, "Joelle continues to strengthen our Jewish community by empowering others to lead. She is a role model to young adults in the community, and her decision to sign a LOI is inspiring to so many young adults!" Federation is one of 11 local Jewish organizations participating in the LIFE & LEGACY program. The other organizations are: Ann Arbor Orthodox Minyan, Beth Israel Congregation, Chabad House of Ann Arbor, Eastern Michigan University Center for Jewish Studies, Hebrew Day School of Ann Arbor, Jewish Community Center of Greater Ann Arbor, Jewish Cultural Society, Jewish Family Services of Washtenaw County, Temple Beth Emeth, and University of Michigan Hillel. Please reach out to Margaret Schreiber for more information on the LIFE & LEGACY program, via phone (734-773-3538) or email (margaret@jewishannarbor.org). ■

Federation awards $1.4 million, celebrates a year of resilience *continued from page 3*

Washtenaw County; the JCC of Greater Ann Arbor; the Jewish Agency for Israel (JAFI), which promotes initiatives like peer mentorship of at-risk youth in Israel; and the Joint Distribution Committee (JDC), whose impact is felt by elderly Jews living in extreme poverty in the Former Soviet Union. A detailed list of all organizations who received allocations and in what amounts can be found on Federation's website (JewishAnnArbor.org) and will be shared in a Community Impact Report this summer.

One constant feature at each year's Annual Meeting is the transition of the Board of Directors. This year, Board President Randy Milgrom thanked outgoing members Stephen Aronson, Dalia Naamani-Goldman, and Liz Wierba for their years of service to the community. Meeting attendees then elected the Board for 2021–2022, welcoming Jeremy Bloom, Susan Fisher, and Eiran Warner as its newest members.

Executive Director Eileen Freed closed the evening with appreciations of Federation's professional team, including two staff members, Stephanie Glass and Jessica Weil, whose tenures at Federation are ending this summer. Both are moving out of state, with Glass heading to the East Coast and Weil to Chicago. The community has benefitted tremendously from their dedicated service since each joined the team in 2018. Glass closed her time at Federation as Planning and Community Relations Manager, overseeing efforts such as the Jewish Community Relations Committee (JCRC) and the process of allocating funds to Federation's partner organizations; she previously held the role of Development Associate. Weil served as Outreach and Program Coordinator, with a portfolio including Jewish Young Professionals (JYP) and Israel-related programming.

Federation thanks the entire community for another year of creating vibrant, welcoming, inclusive, secure and sustainable Jewish community in greater Ann Arbor, Israel and around the world, even if it was a year like no other. As Board President Randy Milgrom said in his remarks at the meeting, "We look forward to this next year with great hope and optimism. I feel confident that we will be gathering together very soon, and that we will do so with purpose and intention, and with gratitude, and by taking into account what we have learned, to benefit us all."

To learn more about the Jewish Federation of Greater Ann Arbor, visit JewishAnnArbor.org. ■

Conversation with Noemi Herzig

Clara Silver and Linda Benson, special to the WJN

The Jewish Community Center of Greater Ann Arbor's Jewish Cultural Arts and Education Director, Noemi Herzig, has just completed two full years in her position as the 2021 Ann Arbor Jewish Film Festival winds down. Herzig is the first to be full time in the position, which combined the part time roles of cultural arts and education and adult programming. Her portfolio ranges from major arts festivals to senior programming, where she works with a variety of volunteer committees and organizational partners to enrich the Ann Arbor community. Long time cultural arts volunteer Linda Benson recently talked with Herzig about the film festival.

Noemi Herzig

Linda Benson: How did "A Summer of Film" come to be and what challenges did you face?

Herzig: The 2020 Ann Arbor Jewish Film Festival was due to begin in May 2020 as a capsule festival within Cinetopia, but that all went tumbling down with the pandemic. I and my partners at the Michigan Theater found ourselves at the mercy of the film distributors. They weren't releasing many of the films we selected. It did not make sense to run the festival as usual, showing two or three films a day over a week, so we decided to spread the screenings out over several weeks. This gave us the time to acquire films we wanted. The name, "A Summer of Film," was the brainstorm of my colleague, Clara Silver, director of operations, and partner Sarah Escalante, director of programming & communications and Cinetopia festival director."

Benson: According to jewishfilmfestivals.org, there were 177 global film festivals in 2019, with 143 in the U.S. alone, with those numbers dropping in 2020 to 121 and 79 respectively. Many festivals are held in cities much larger than Ann Arbor, so how does our festival measure up? What is unique about the Ann Arbor Jewish Film Festival?

Herzig: I think it is really impressive that we offer nearly as many films as cities like New York, which showed 23 films, and Detroit, which showed 25 films. Even though Ann Arbor has significantly less Jewish and general population than either of those cities, we hosted 22 films representing many genres, including two programs of multiple short films. I think what distinguishes this festival are the programs we build around the films via the presenters and moderators. The festival committee identifies the films around which to build forums for community interaction. One example is the sponsor dinner held in conjunction with the film "Breaking Bread."

Benson: How do you and the volunteer committee manage the film selection process?

Herzig: The goal is to have a diverse and inclusive festival with a mix of genres so the committee's mission is to find films that embrace Jewish life socially, culturally, ethically, and spiritually. We hold a lot of Sunday morning meetings, and of course, one of the perks is watching many films. I do a preliminary search on jewishfilmfestivals.org as well as compile lists of new releases and other films announced through film distributor emails. A sub-committee screens the large body of films, this year about 80, and chooses about half for further review. Then the entire committee watches those films and evaluates them based on criteria from the rating system I created. In the end we tally up the votes and do some adjusting to make sure there is a balanced line up.

Benson: You are also responsible for the fall Ann Arbor Jewish Book Festival — how does it compare to the film festival?

Herzig: I enjoy them both but the events are very different. Book Festival preparations have started. I and some committee volunteers attended the National Jewish Book Council's virtual conference, where we listened to 280 three-minute author presentations. We had several meetings to process the conference, and then submitted our 2021 author selections. Soon we will find out which of our selected authors will be available. The council also mails sample books to us, but it takes time to read books, whereas screening a film is at most a couple of hours. So I rely on the committee's input about the books because few of us have the time to read all of them. It would be truly impossible to do this work by myself. I really enjoy working with both committees — and these committees are the best I have ever worked with. The volunteers care about the festivals, the community, and each other.

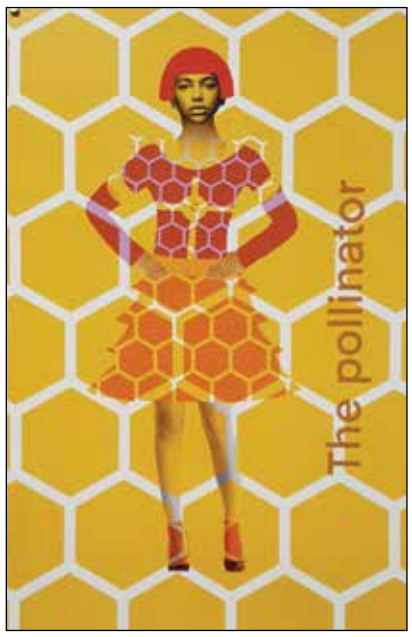
For more information about Jewish Cultural Arts and Education at the Ann Arbor JCC, including the two festivals mentioned above, contact Herzig at noemiherzig@jccannarbor.org. ■

Climate conversations: All we can save

By Idelle Hammond-Sass

Artists: Nancy Cohen, Kate Dodd, Laura Earle, Gina R. Furnani, Leslie Sobel, Tracey Easthope, Elizabeth Barrick Fall, Susan Hoffman Fishman

When a group of artists meet over the course of a year to read, discuss, and make art based on shared content, diverse interpretations are bound to occur. The images on exhibit at *Climate Conversations: All We Can Save* at the Ypsilanti gallery 22 North (July 3 to August 22) are based on the collected essays from the book *All We Can Save: Truth, Courage, and Solutions for the Climate Crisis*, edited by geographer and writer Katherine Wilkinson and marine biologist Ayana Johnson.



Tracey Easthope

Barrier by Nancy Cohen

Detail of Leslie Sobel's Interwoven Ecologies

House of Cards by Laura Earle

Climate Conversations will be at 22 North Gallery until August 22

Katharine Wilkinson was named by *Time* magazine as one of 15 "women who will save the world." She organizes "The All we Can Save Project" with Dr. Ayana Elizabeth Johnson in support of women leading on climate issues. If it is women who will save the world, these women artists are engaging many to be moved to become part of a solution through encounters with their art.

The curators of *Climate Conversations*, Leslie Sobel and Laura Earle, have both made art that addresses the climate crisis using the Drawdown Project (drawdown.org) as their jumping off point to curate other shows. The Drawdown Project's mission is to help the world reach "Drawdown"— the point in the future when levels of greenhouse gases in the atmosphere stop climbing and start to steadily decline, thereby stopping catastrophic climate change — as quickly, safely, and equitably as possible. Drawdown encourages people to reduce sources (bringing emissions to zero), support sinks (uplift nature's carbon cycle), and improve society (fostering equality for all).

Sobel has accompanied research scientists to the Southwest and the Yukon, and has plans to accompany a team to the Arctic in 2022. Having artists on board scientific research expeditions offers perspectives that are brought back to the community through community programs. Not unlike 19th century naturalists traveling with expeditions, these artists act as chroniclers and witnesses of today's turbulent world.

Two paintings by Susan Hartman Fishman are striking in their energy and physicality. For *In the Beginning there was only water, 1 and 2*, Fishman uses acrylic on paper to create an active surface that evokes water, ice, stormy seas and skies. Her reference to Genesis shows the forces of nature as generative and powerful. Water, which covers most of the planet, is responsible for life; in fact the phrase, "Water is Life" arises on seeing these pieces. Geologic time, and the biblical reference, give the viewer a way to look at the miracle of life on this planet. *On the 3 billionth day Algae made the Plant World* is another of Fishman's paintings that continues the reference with an aerial view of forest and river systems flowing to the sea. While the rust red of the river first recalls red algae blooms, it also exuberantly shows a world exploding with plant life. Again, geologic time is caught in a single moment of an evolving world.

Artist Kate Dodd uses images of beautiful birds encased behind glycine envelope windows to create powerful collages about migration. *No place to land* features birds encased like specimens, while silhouettes of birds cut from envelopes cast shadows on the wall. Do we have the expectation that birds and mail should both reach their destinations despite storms, currents, and the high carbon footprint of aviation and airplane engines?

For purely aesthetic reasons I was drawn to *Marsh Drawing* by Nancy Cohen. The long, horizontal paper and fiber pieces were quiet and soft, and I appreciated her use of mark-making and the textures of kozo (mulberry bark), paper pulp, handmade papers, and cording. Reminiscent of a scroll or a work of Aboriginal art, the surfaces seemed to map a specific place or memory.

Leslie Sobel's piece, *Interwoven Ecologies*, invited a closer look at collaged elements as layered images of animals and plants creating a woven, multilayered structure that connected all the sum of its parts into the fabric of life. Also notable were mixed media sculpture by Liz Barrick Fall of Ann Arbor, combining old rusty saws and machinery with the painterly, burnished wax surfaces of painted encaustic. Her pieces rotate the images, as these kinetic artifacts of industry and agriculture evoke a slower time.

The series of poster-like images by Tracey Easthope of Ann Arbor are colorful and tongue in cheek. If women are central to the solution, Easthope places women in the spotlight modeling climate conscious garb and activities. While they may seem lighthearted, the fact is that women are at greater risk from weather related conditions and need survival strategies to cope with them. They also hold some of the creative solutions we need to survive – as the saying goes, "to change everything, we need everyone."

This show will be at 22 North Gallery in Ypsilanti thru August 22 and will be traveling in a second iteration to the Janice Charach Gallery at the JCC of Greater Detroit in January 2022. A special Tu B'shvat Seder will be organized and offered by Hazon Detroit during the exhibition.

There was much to see and contemplate in this exhibit and I plan on reading the essays, listening to the podcasts, and learning more of the science. But in the language of art, the message is clear. If we can keep this "House of Cards" together as Laura Earle's sculpture illustrates, we just might have an earth to come home to. It's the only one we have. ■

Idelle Hammond-Sass is a Judaica artist, jewelry designer, and instructor who lives in Ann Arbor, www.idellehammond-sass.com

Introducing JCLP incoming class of 2023

Paige Walker, special of the WJN

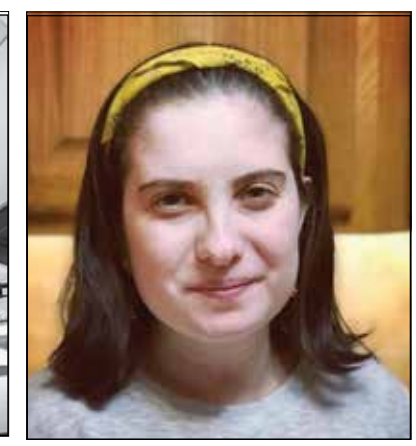
As summer races by per usual, there is the usual excitement while planning and gearing up for the fall semester at the University of Michigan. This year, in addition to the usual giddy anticipation, the Jewish Communal Leadership Program is looking forward to — hopefully — reconvening in-person classes (as a part of the University's hybrid model), programs, and events. A big part of the summertime activity is planning to welcome new faces joining the cohort of JCLP scholars. The seven incoming students of the Class of 2023 come from a range of backgrounds and experiences.

Rachel Brustein joins JCLP after spending four years in her hometown of Chicago, Illinois, working in a variety of settings, including youth development, Jewish education, babysitting, and the mortgage industry. She also spent time organizing with IfNotNow and the Sunrise Movement, and serving as a Leadership Fellow with Mishkan Chicago. In 2016–2017, Rachel participated in Avodah in Washington, D.C., where she worked at Interfaith Power & Light, organizing faith communities to take action on climate change. Rachel graduated from Goucher College in 2016 with a BA in sociology. At Goucher, Rachel was the editor-in-chief of the student newspaper, and wrote her senior paper on feminist interpretations of mikveh rituals. She is excited to be in school again and will be studying Research and Program Evaluation.

Abby Calef

Alice Mishkin

Jorgen Reberg



Rachel Brustein

Ellery Rosenzweig

Elana Lambert

Lydia Greenberg

Caroline Strauss

Abby Calef was born and raised in Ann Arbor, Michigan. She is eager to return home to join the JCLP cohort. For the past two years, Abby has been working for Hillel Campus Alliance of Michigan where she served Hillels at ten college campuses across the state. Her work included program planning, interfaith work, antisemitism education, partnerships with faculty and staff, and meetings with university presidents. She also supervised the Nefesh (women and wellness) internship program and the Engagement internship program. Abby's Hillel work began during her time at Kalamazoo College, where she received a Bachelor of Arts in English and Jewish Studies. During college, Abby helped reinvigorate "Hillel @ K" where she served in leadership positions all four years, including president. She was also the appointed Department Student Advisor for the Jewish Studies program and taught Sunday and Hebrew school at the Okun Kalamazoo Community Jewish School. Abby was very active in the Jewish community in Ann Arbor, working at and volunteering with Jewish Family Services of Washtenaw County, and assistant teaching at Temple Beth Emeth. As she continues her education at the University of Michigan, Abby is passionate about sexual health education, racial justice, interfaith dialogue, making leadership development accessible, and will sing in any a cappella group she can find.

Lydia Greenberg is eager to join JCLP where she'll be pursuing the Community Change Pathway. She is coming from Northwestern Hillel where she has been working with college students since 2017 to make the connection between social justice and Judaism through her role as the Social Justice Coordinator. Before moving to Chicago, she received her BA in Gender & Women's Studies and Art History at the University of Wisconsin-Madison. She has also been an active member of the Jewish Council on Urban Affairs' Immigration Committee and is an Avodah Fellowship Alum. She looks forward to getting to know Ann Arbor and exploring new ways of building more just communities through a Jewish lens.

Elana Lambert served with AmeriCorps for two years as a college success coach supporting students to and through college graduation, and then moved to a career access role supporting high school seniors in year-long internships and planning for after high school. The close relationships with her students from these roles inspired her to pursue a Masters of Social Work degree. Elana plans to combine her interests of religious identity development, higher education, and social work to support students on college campuses.

Although an erstwhile resident of Australia, Scotland, and most recently Norway, Jorgen Reberg has been a permanent fixture of Michigan's flora and fauna since July of 2014. Six years later, he graduated from Grand Valley State University with a BS in Psychology and minors in Human Rights and Middle East Studies. His years in Grand Rapids were filled with many meaningful experiences, but few could compare with the opportunity to collaborate with the USC Shoah Foundation. Jorgen's fluency in Norwegian meant that he was able to translate their collection of Norwegian Holocaust testimonies, which had been virtually untouched for more than twenty years. His chosen pathway in the MSW program is Program Evaluation and Applied Research, which he hopes (nay, is certain!) will provide him with both the knowledge and understanding of how to best improve the lives of today's Norwegian Jewish community.

Ellery Rosenzweig was born and raised in Metro Detroit with a strong connection to her close-knit Jewish community. She studied at the University of Michigan where she received her BA in Psychology and minor in Community Action and Social Change. Ellery is so excited to be returning to Ann Arbor to study Social Work on the Interpersonal Practice track and be a part of JCLP. After undergrad, she worked at Repair the World Detroit as their Youth & Family Engagement Associate running PeerCorps Detroit, their teen service-learning program, and supervising Repair fellows in their year of service at Detroit nonprofit organizations. Outside of work, Ellery uses social media to share size-inclusive clothing and resources on combating diet culture and fatphobia. She is passionate about empowering young people, swimming in lakes, knitting blankets, and eating bagels!

Caroline Strauss is originally from Farmington Hills. She recently graduated from Michigan State University with a Bachelor of Arts in Psychology with minors in Human Behavior and Social Services and Health Promotion. During her time in undergrad, Caroline was involved at Michigan State Hillel as the Vice President of Administration, where she planned programs for students and interacted with the greater campus community on behalf of the Jewish community. She also held research positions in the Department of Psychology which furthered her passion and interest in helping people. Caroline's Jewish background included five summers at Camp Tamarack as well as involvement at Adat Shalom Synagogue. She became particularly interested in the intersection of social work and Judaism after completing a summer internship at Jewish Family Services of Metropolitan Detroit where she learned more about how the organization helps to serve the community around them. Caroline is specifically interested in working with children and families surrounding mental health and breaking the stigma around it. She is excited and honored to be a part of the JCLP and the University of Michigan School of Social Work!

In addition to first year students, JCLP is proud to announce the appointment of and welcome Alice Mishkin, LMSW and JCLP '13, as interim director of the program while Karla Goldman is on sabbatical. Alice is a 4th year PhD student in the Department of American Culture at the University of Michigan.

Community members can meet Alice and the entire cohort of Jewish Communal Leadership students at the annual "Community Welcome Breakfast" on Monday, August 23rd. The event will be online via Zoom from 8 a.m. to 9 a.m. Please email JCLP Program Coordinator Paige Walker at vpwalker@umich.edu for information. ■

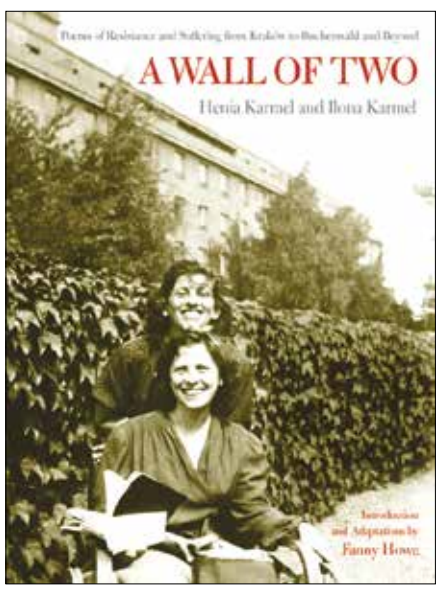
Writers in the family: An interview

Beth Dwoskin interviews Hannah Ensor, Joy Wolfe Ensor, and Jill Halpern

Ilona (1925–2000) and Henia Karmel (1922–1984) were sisters from Kraków, Poland who survived ghettoes, concentration camps and death marches.

In the camps, they wrote poetry that Henia hid in the hems of her skirt. In 2007, the poems were published in English as *A Wall of Two: Poems of Resistance and Suffering from Kraków to Buchenwald and Beyond*, edited and adapted by American poet Fanny Howe from word-for-word translations of the Polish poems.

In America, Henia published two books in English, *The Baders of Jacob Street* and *Marek and Lisa*. Ilona wrote two novels in English, *Stephania* and *An Estate of Memory*. First published in 1969, *An Estate of Memory* was one of the first works of fiction about the Holocaust by a woman. It was reprinted in paperback by the Feminist Press at CUNY in 1986. All of their books are available in the Temple Beth Emeth library.



Ilona became a lecturer in the Program in Writing and Humanistic Studies at MIT, working there from 1979 to 1998. The Ilona Karmel Writing Prizes are awarded every May by MIT's Comparative Media Studies/Writing program. In 1994, Ilona received the rare Dean's Award for Distinguished Service at MIT.

Henia and her husband Leon Wolfe had two children, John and Joy. Joy married Douglas Ensor and became a psychologist here in Ann Arbor. One of Joy's children, Hannah Ensor, is a poet and professor of creative writing in the Residential College, and one of Ilona's former MIT students, Jill Halpern, is a writer and storyteller as well as a math lecturer in U of M's Comprehensive Studies Program.

Joy remembers her mother Henia Karmel-Wolfe with love, and honors her memory often. Ilona was a major presence in the lives of Joy, Hannah, and Jill.

Thanks to the WJN, Jill met Joy and Hannah for the first time "in person" (i.e. on Zoom).

Beth: Was their name in Poland really Karmel? It's a modern Hebrew name.

Joy: Yes! They were Sephardic and came to Kraków in 1492. One of my mother's Karmel cousins has traced the genealogy back to Spain and my DNA test report said that the family originated in the Middle East, then got to Spain via North Africa, then fled east across Europe to Kraków. Another cousin traced the Karmel line back to the 1700s in Kraków. My grandfather came from a line of Hasids. Ilona was called Ila. Her given name in Yiddish was Beila — there's a long line of Beilas in the family. Ila would use our English names but pronounce the vowels in Polish and give them a Polish diminutive. Simcha Mita was my grandmother's name. I'm named for her ("Simcha" translates to Joy), so Ila called me Joycinka.

Beth: What was their educational background?

Joy: They spoke Polish, but they were fluent in Yiddish. They attended the Hebrew Gymnasium in Kraków, which emphasized Polish and Hebrew. They went to Zionist summer camps to prepare themselves for kibbutz life. They were acculturated rather than assimilated. My parents spoke Polish to each other but didn't want us to learn it because "it was the language of our oppression."

Beth: Were the sisters close here in America?

Joy: Yes, so close that it seems they needed to differentiate themselves. The family lore was that Ila was the country mouse, Henia was the city mouse. Henia was the beauty, Ila was the brain, though they both had beauty and brains. Henia was the better poet, Ila was the better novelist. Personally, I felt that Ila wrote literature, while Henia wrote fiction. Ila was messy — her kitchen counters drove Henia crazy, with cats walking on the counters. Henia was neat. Henia was an indifferent cook. Ila was an amazing cook and baker.

Beth: Hannah, do you remember Henia as a grandmother? Was Ilona part of your life as a great-aunt? Have you read any of their work?

Hannah: Henia died before I was born. I'm named for her — her Hebrew name was Hannah. Ila died when I was 13, and she was a big part of my life. We traveled east frequently to visit her outside of Boston. I remember cooking and baking with her. She made very elaborate, delicious meals. I haven't been able to read their books — I've felt a block. I treasure the books as objects, which would piss off both of them. There's been some familial bonding over the psychological block that keeps us from engaging with the work. Partly, I feared that reading the book would displace my limited memories of Ila. But, I may be ready to read them.

Beth: What did Henia say to you about her experiences during the war or her life in Kraków?

Joy: She said, "The war made people who they were only more so." She wrote an essay where she recalled that when I asked her, "Why did the family die in the war?" She answered, "It's what God wanted." She concluded the essay by saying, "God was invented by a mother who could no longer answer her child's questions."

Beth: What was their relationship to Judaism?

Joy: Each of them in her own way had a complicated relationship to God. My mother dutifully went to synagogue, but American organized Judaism didn't speak to her. Ila's spirituality was really deep and really broad. She was bedridden by her war injuries for two years and during that time she educated herself. She read everything from St. Augustine to Goethe to Jewish scripture to Dostoyevsky in order to finish her education, which was interrupted by the war. All this reading informed her sense of the frailty and promise of humankind. She was a deeply-identified Jew with a probing and curious and expansive spirituality. But she didn't need the trappings of American organized Judaism. She led me by example but wanted me to find my own way Jewishly. But she would be horrified to hear me mythologizing her.

Beth: Please talk about the books that Henia and Ilona wrote and their writing lives.

Joy: Only in recent years have Holocaust books by women entered the canon, and *An Estate of Memory* is not easy reading. Henia's book, *The Baders of Jacob Street*, was a coming-of-age story and made a New York Public Library list of recommended books for young adults. The language is very accessible in both her novels. Henia started a journal when my brother John was born. She promised him that she would create legend, pass on family lore, and tell him about the people he would never be able to meet. She only wrote it for three weeks, but later on she translated it into English. I was a fussy eater, so my mother would bribe me to eat with stories. She told me pre-war stories, about playing in the park in Warsaw with her grandmother, about how Aunt Dora became a pediatrician in Kraków, about childhood seders. She described a vibrant, rich Jewish life before the war. Writing is an intergenerational feature of the family, from Henia and Ilona through me to my daughter Hannah and my other daughter, Sarah, who's an English professor at Wisconsin. My brother John has written short stories and novels; his son, Aaron Wolfe, is a Moth GrandSLAM winning storyteller and a film maker. I am co-editor of, and contributor to, a collection of essays by members of TBE Generations After entitled *The Ones Who Remember: Second-Generation Voices of the Holocaust*, to be published in spring 2022.

Beth: Jill, how did you come to study with Ilona Karmel?

Jill: I was a student in a creative writing workshop with Fanny Howe. One day, she asked us to write a letter to someone with whom we'd been meaning to connect for a long time. I wrote to my grandfather. He passed away shortly thereafter. I told Fanny and she said, "There's someone I'd like you to meet." Ila's classes were full — as usual — but on Fanny's urging, Ila offered to do an independent study with me. That was the start of a beautiful relationship — in and out of the classroom. But Ila refused to be my thesis advisor. At the time, I was trying my hand at experimental fiction and she considered herself to be a "classicist." Though she bristled at labels too — "Holocaust" and "feminist" writer especially. She used to say that she was just a human being writing about human beings.

Hannah: Ila would probably say that Joy was the only one in the family who did anything useful

Storyteller, poet, playwright and math teacher, Jill Halpern won the University of Michigan Provost's Teaching Innovation Prize for Calculus in the Commons: Bringing Math to Life.

Joy Wolfe Ensor is an editor, along with Rita Benn, Julie Ellis, and Ruth Wade, of the forthcoming book The Ones Who Remember: Second-Generation Voices of the Holocaust, scheduled for April 2022 publication by City Point Press.

Hannah Ensor (they + she) is a poet and essayist working around topics of pop culture, sports, queer television, and mass media. Their first book of poetry is Love Dream With Television (Noemi Press, 2018). With Natalie Diaz she served as associate editor of Bodies Built for Game, an anthology of contemporary sports literature. In 2019 they won the Judith A. Markowitz Award for Emerging Writers from Lambda Literary

with her life.

Joy: Yes, she used some salty language when it came to the subject of MFAs.

Jill: Yes. When I brought it up, she told me to take a break from the academy and spend some time in the real world. She quoted Chekhov — "If you want to work on your art, work on your life."

Beth: How did her teaching influence you? Do you use any of her methods?

Jill: She had the greatest influence on me of all my mentors. She showered me with so much love, so much wisdom, so much compassion. I try to carry that forward, so that when I teach, she teaches too. I work predominantly with underrepresented students, and she watered that seed in me as well. After graduation, Ila said, "You've had enough fancy for a while. Why don't you look into Upward Bound?" [Upward Bound is a program that supports high school students from low-income families and first-generation college-bound students. The goal is to increase the rate at which participants complete high school and pursue postsecondary education.] She made me realize that as teachers, sometimes we have to care first, to be the "believing mirror," to see students' potential, their strengths and their gifts, even before they see it themselves. It's like cultivating a garden. If you tend to the flowers and the vegetables, you don't have to spend so much time pulling the weeds. She carried this tradition forward from her experience with her teachers at Harvard. While she was a student, she had surgery to mitigate her prosthetic leg. I believe that her professor, [the famous American poet] Archibald MacLeish, led the effort to pay for the surgery.

Joy: And that tradition influenced my brother John, who is a professor in Foundation Year at Northeastern University. He teaches freshmen who are graduates of Boston public schools. When he talks about how much he loves his students, I so hear Ila's voice. He's a crusty old professor who loves his students to death.

Beth: Did Ila ever talk to you about the war?

Jill: Not directly, but occasionally, she would say, "I'm not talking about myself," and then share a story from that time. That's how she taught — through stories. But most of us were hesitant to ask about the war directly — too traumatic. I remember when Ila's dog died, she was inconsolable. She said to me, "You have to understand, for me it's like all the grief rushing back."

Beth: Were you involved with her outside of class?

Jill: A great deal. I was part of a tiny cohort of Creative Writing majors. We were her groupies, an extended family of sorts. I called her my "spiritual grandmother." We had a soul relationship. And she talked so much about Hannah and Joy that they felt like family to me too. She used to cook for her classes. She carried meals and baked goods to class in a gray backpack and pulled the food out like out of a magic bag. She was really messy, like a mad genius with stacks of paper everywhere. I may have inherited that from her too.

Beth: Can you describe her Jewish identity?

Jill: She was a deeply spiritual person, but in talking with me about religion, she didn't preference Judaism per se. Instead, she encouraged me to see that when we move past the forms of various traditions and start reading the mystics and such, they sound almost identical — and beautifully so. . ■

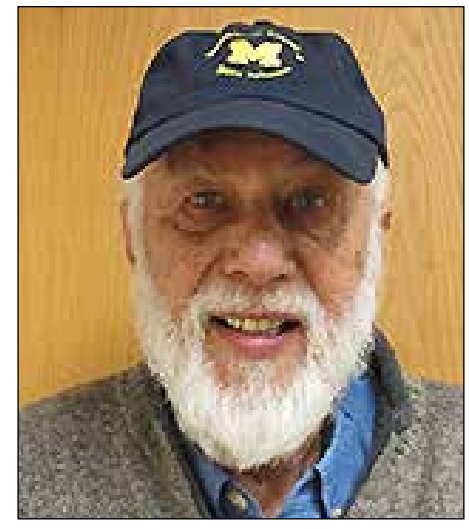
Andy Nagy: Survivor of Nazis and Communists, immigrant, and renowned scientist

By Chuck Newman,

Editor's Note: In January, Chuck Newman began hosting a biweekly series of "Conversations," presented by the Jewish Cultural Arts and Education department of the Jewish Community Center of Greater Ann Arbor. The talk-show format of the Zoom presentations highlight Chuck's easygoing style and deep curiosity about science, politics, and connections between our local environment and the world.

Andy Nagy was born in Budapest, Hungary, in 1932 to solidly middle class assimilated Jewish parents. His father was a veteran of the Hungarian army and was involved with the short-lived Bolshevik revolutionary government.

In my conversation with Andy he recounted his harrowing and unimaginable experiences during World War II.



During the years 1937 and 1938, his aunt decided that war was inevitable and that she wanted her children to be far away. Her husband didn't want to go, but she and their children moved to Sydney, Australia, anyway. Andy's parents considered moving too, but didn't because they didn't want to leave their families.

Instead, his father had the family convert to Catholicism hoping that it would spare the family from future problems. At the onset of WWII, Hungary joined the Axis powers. By 1942 there were "Jewish laws" in effect, but life went on relatively undisturbed other than Andy having a few fights after being called a "stinking Jew."

His family had another opportunity to escape when his father was warned of the impending occupation of the country by Germany. He went to the Turkish Embassy where he was told he could get a visa to travel to neutral Turkey, but again Andy's mother did not want to leave.

After the occupation in 1944 there were endless telephone calls with the relatives in rural Polgár trying to decide whether it would be safer for them to move to Budapest or for his family to move to Polgár. Neither happened. His uncles, aunts, cousin, and grandmother in Polgár were soon moved into a collection ghetto and under Adolf Eichmann's order were put into cattle cars and shipped to Auschwitz.

Andy's father was ordered to report to a central collection point in Budapest. Hungarian Regent Horthy stepped in and stopped further deportations at that time, but Eichmann arranged for one final shipment to Auschwitz with his father on it. Unlike all of the others, his father and a cousin survived Auschwitz and several other concentration camps before being liberated.

In October 1944, Hungary attempted to pull out of the war, but the Germans and the Hungarian Nazi Party took over the government and all Jews were ordered to remain in assigned houses and the terror began. The Jews in Andy's house were ordered to assemble to be sent to a concentration point, but the guards got so drunk they became bored and left.

Not long afterwards, his uncle went to the Swiss Embassy and was able to get "protection papers" because his wife was in Australia. His mother also succeeded in getting one for herself, but not Andy. When the guards returned his uncle and mother were excused from another roundup. One of Andy's non-Jewish neighbors, ordered him to go up the stairs for something, whispered to him to not come back and to hide until his mother returned. That night he typed "and son" on his mother's protection pass. This crude forgery worked.

After this incident they moved into a Jewish house designated as "Swiss protected" due to the efforts of the Swiss consulate. They moved back to their house when they learned it was "Swedish protected," due to the efforts of University of Michigan graduate Raoul Wallenberg, the Swedish diplomat in Budapest.

There were daily bombings by the Allies and shellings by the Russians. The other women in his building berated his mother for cooking in her kitchen on the 6th floor instead of in a safer ground floor apartment. The next day a fluke bomb went down an air ventilation shaft and exploded on the ground floor killing all those women.

Eventually the Russians surrounded the city and sent white flag emissaries into Budapest. When the Germans and Hungarian Nazi "defenders" of Budapest killed these emissaries, the enraged Russians destroyed the city and terrorized the residents who were left to deal with starvation, disease, and the Russians. They had no electricity, heat, running water, and little to no food.

Andy's scavenging expeditions succeed in finding a couple of cases of bottled, unsweetened ice cream fruit concentrate in the basement of an abandoned delicatessen and a few pounds of potatoes that a Jewish survivor was willing to sell him once he proved he was Jewish by dropping his pants.

As all the windows in their apartment were blown out, they lived in an inside room, huddled together, in the dark and with little to burn in the small stove.

One day they had enough hot water for Andy to wash his hair. Due to the cold he wore a scarf on his head. When the Russians came that night with their flashlights looking for women they saw Andy with his blondish hair sticking out. They grabbed him, thinking that he was a girl. Fortunately, when they got to the door they realized their mistake and threw him back.

Eventually Andy was able to leave Communist Hungary for Australia where he worked as a laborer while he went to night school to get his undergraduate degree. His Fulbright scholarship enabled him to study for a Master's degree in the United States and subsequently he earned his Doctorate at the University of Michigan. To support his studies he took a job at the Space Physics Laboratory, found that he liked the work and eventually became, according to someone that was there, the "smartest person in a room full of smart people."

In the 1980s he was part of an initiative that resulted in the University of Michigan honoring Raoul Wallenberg by establishing the Wallenberg lecture series to remember and celebrate his heroism and courage.

Even though he has retired from the University of Michigan where he was a professor of atmospheric and oceanic science and professor of electrical engineering and computer science, he continues, at age 89, to be a valued consultant to NASA.

Andy Nagy's interview on *Conversations* and other previous shows can be seen at https://jccannarbor.org/event/conversations ■

Hazon-Pearlstone merger, *continued from page 1*

age a $12 million budget and more than 200 staff and reach nearly 50,000 program participants annually.

Formed within a year of each other, Hazon and Pearlstone have each committed in their own way to forming a Jewish response to the larger challenges facing the environment. Savage founded Hazon in 2000 while hiking in Israel during a break from his career as a professional fund manager in London. He had become distraught at what he perceived as the Jewish community's lack of attention being paid to environmental issues.

"I was starting to see that the Jewish tradition didn't enter human history in synagogues, in faith schools or in a JCC," he said. "We entered human history in relation to the natural world."

Increasingly aware that humans were destroying the planet, Savage envisioned Hazon as a Jewish sustainability initiative. Today the organization offers Jewish-themed farm vacations, adult summer camps, holiday experiences, climate activism and other programs geared around the natural world. Their Adamah Fellowship, a three-month social justice program for adults in their 20s and 30s, blends farm-to-table living and community building with Jewish learning and spiritual practice.

Less than a year after Hazon's founding, Baltimore's Jewish federation — known as The Associated — launched the Pearlstone Center, which serves as a venue for professional conferences, spiritual retreats and a bevy of life-cycle events. Initially its campus was 7 acres. In 2006, Manela founded Pearlstone's Kayam Farm, which offers hands-on environmental education and aims to inspire social and environmental responsibility.

When Pearlstone's neighbor, Camp Milldale, closed in 2015, The Associated repurposed the land, expanding Pearlstone's scope to 180 acres. Today The Associated owns the Pearlstone property, provides the center with an annual unrestricted grant and includes it in the federation's large-scale solar project, which intends to offset each of its agencies' electricity use with solar energy by 50%. During COVID-19, The Associated also helped Pearlstone secure a large paycheck protection program loan.

"We've watched Pearlstone go from an idea to a retreat center to a thriving institution that we have long believed has significance beyond the boundaries of the Baltimore Jewish community," founders Richie Pearlstone and Josh Fidler, past board chair P.J. Pearlstone and Associated President Marc Terrill said in a joint statement. "We are thrilled that Pearlstone will now be the home of what we expect and intend will become one of the most exciting institutions in American Jewish life in the coming decade and beyond."

Manela described the Jewish outdoor food, farming and environmental education movement — which seeks to promote health, equity and sustainability — as "one of the most powerful forces in Jewish life."

"It's not structured like a denomination," he said, "but it has a depth of spirit, potential and resonance across denominations and age groups that speaks so deeply to the moment that we're in — this historical inflection point for the Jewish people, for all of humanity, and for all of creation."

Through strategic partnerships and its own immersive programming, the merged organization says it will work to weave justice and sustainability into the fabric of Jewish life on the local, national and global levels.

In addition to Manela becoming CEO, Eve Wachhaus, Pearlstone's deputy director, will become chief operating officer of Hazon in August. She will also manage operations for Pearlstone's campus, which serves as a venue for professional conferences, spiritual retreats and a bevy of life-cycle events.

Retreat centers nationwide were hit hard by COVID-19. Last year, Pearlstone experienced a 90% reduction in sales revenue, specifically regarding the revenue from retreats, and a 65% reduction in force in late June. Similarly, COVID-19 forced Hazon to close its retreat center in Falls Village, Connecticut, and cancel a variety of programs. There was a loss in revenue, and many staff members had to be let go.

Despite that, the merger is not due to job losses at either Pearlstone or Hazon, according to Manela.

"Both organizations have been and continue to be financially stable," Manela said. "Doing the due diligence to make sure that was the case was an important factor during negotiations. Nobody was in a financial crisis.

Manela added that the merger "was more so motivated by a sense of huge opportunity, an alignment of values, goals and visions, and how much stronger we could be together."

Hazon's retreat center is fully booked for the rest of the year, and the organization has "strong program momentum going forward," Savage said.

In spite of COVID-19, Manela said, Pearlstone has managed to reinvent itself, thanks to the work of its staff and supporters as well as The Associated. Programs have included an outdoor farm and forest school and an in-person summer camp.

Since the beginning of the pandemic, the Pearlstone kitchen staff has provided about 100,000 meals to communities in need.

"Pearlstone has been able to adapt, pivot, show great resilience and, in some ways, grow our impact in a very different way," Manela said.

"For Baltimore to be the capital of this movement is really tremendous. It's critical not just for our community but for communities everywhere."

Savage believes that it will benefit the Jewish community to have a national organization headquartered in Baltimore — and not in New York, Los Angeles, Boston or Washington, D.C.

"Not only am I excited for the merger, but I think it makes sense," Savage said. "The two organizations are almost twins with each other. This is really, really good for Baltimore."

One practice that Hazon has made "less obscure," Savage said, is shmitta, or the seventh year of the seven-year agricultural cycle as required by the Torah.

During this period of rest for the land, agricultural and economic adjustments are made to promote health, equity and justice.

Keeping with shmita — which begins this Rosh Hashanah in September — is one reason that Savage told the Hazon board last summer that he wanted to step down as CEO by this August.

In the days surrounding the announcement of the merger, British Columbia and Death Valley both hit record high temperatures. The changing climate is foremost on Savage's mind.

"In the end, COVID is a kind of wake-up call to the American Jewish community, and to the world, about the need to plan for potential disruptions to human civilization," he said. "And as huge as COVID-19 has been, it still pales beside the changes that a changing climate will bring.

"So as we merge with Pearlstone," Savage said, "there are lessons to be learned and much work for us all to do."

Of course, Savage won't be spearheading the future of Hazon. Starting in January, he will take a part-time role with the organization from Israel. This October, he plans to participate in Hazon's Israel Ride from Jerusalem to Eilat, which benefits the work of Hazon and the Arava Institute, one of the Middle East's leading environmental academic and research institutions.

But Savage is confident in Manela, referring to him as a "superb leader."

"There's a lot of hope, excitement and understanding of the enormity of the challenges we face within the Jewish community and across the planet," Manela said. "We're ready to step in and seize the moment."

A version of this story originally ran in the Baltimore Jewish Times via Mid-Atlantic Media. ■

Clara Silver takes job in South Carolina *, continued from page 1*

tor, said, "This agency is all about teamwork and collaboration, and Clara exemplifies that. She has worked with nearly every staff person and every Jewish agency and quite a few non-Jewish agencies as well. I know this commitment to collaboration will be part of her future success as the CEO of the Kahn JCC. I'm excited and proud that her work here propelled her to the next phase of her career."

In April 2019, she completed the selective 18 month executive level "Leadership Training Institute," presented jointly by the JCC Association of North American and Jewish Theological Seminary. This past April she received J Responder certification as part of the JCCA's movement wide "J Response" crisis response program, first deployed after Tree of Life Synagogue shooting in Pittsburgh. Prior to serving the Ann Arbor JCC, Silver was Executive Director of Hillel at Eastern Michigan University for seven years. Before entering Jewish communal service full time, Silver managed a multi-million dollar portfolio of foreclosure properties for Edward Surovell Realtors.

Silver also served in Jackson, Michigan as pulpit chaplain and cantorial soloist for over 14 years, as well as a Jewish educator and curriculum consultant for synagogue religious schools in southeast Michigan. She has served on the boards of the Hebrew Day School of Ann Arbor and the Ann Arbor JCC, was PTO co-president while her daughter attended the American Hebrew Academy in Greensboro, North Carolina, and has served in multiple volunteer leadership roles with the Girl Scouts Heart of Michigan council. ■

Joey Weisenberg, *continued from page 1*

include compilations of original nigguns as well as other songs and melodies. On his website joeyweisenberg.com, Joey writes that his "mission in life is to help create a more musically joyous and spiritually compelling world for American Jews."

Rabbi Ora Nitkin-Kaner, of the Ann Arbor Reconstructionist Congregation, first encountered Joey's music in rabbinical school. She says, "I remember listening to his niggunim and being really moved by them." She continues, "Niggunim, because they are wordless melodies ... really dive down deep in our bodies and touch an elemental part of ourselves … I want everyone to have the opportunity to experience that." When Detroit Jews for Justice held an online fundraiser earlier this year, Rabbi Ora noticed that an online concert/workshop with Joey Weisenberg was one of the auction items. She bid on the workshop until she won, planning to offer it to the local Jewish community. Rabbi Ora says, "Joey creates incredibly gorgeous melodies … If you have never heard his music, this is a great opportunity to do so, a real treat." This event is sponsored by The Ann Arbor Reconstructionist Congregation, Congregation Beth Israel, and the Ann Arbor Orthodox Minyan.

Join the song circle to draw strength from our collective voices and to lift you into the High Holiday season. Contact Gillian Jackson at aarcgillian@gmail.com to register and receive the Zoom link. ■

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Temple Beth Emeth's Big Tent

By Becky Hankin and Bette Cotzin

Temple Beth Emeth has a tent — both actual (erected during the pandemic outside the sanctuary building) and metaphorical! The tent is always open and there is a place under it for everyone. The TBE family and the talented, energetic, creative, and dedicated staff, including Rabbi Josh Whinston, Cantor Regina Hayut, Rabbi and director of education Daniel Alter, and executive director Melissa Sigmond, invite the community to come meet them.

TBE is a member of the Union for Reform Judaism, the largest and most diverse Jewish movement in North America. As a Reform congregation, TBE's congregational family is founded on the values of warmth, togetherness, openness, belonging and caring, while embracing the diversity that is the reality of modern Jewish life.

Judah Perillo says, "From the get-go, TBE has made me feel welcome. The first time I attended was a Kabbalat Shabbat service, and I definitely stood out because I had bright blue hair at the time. The rabbi and cantor welcomed me personally, and many other congregants spoke to me as well. I felt immediately comfortable at TBE." One member of TBE relates, "I've loved the ability to connect with a group of caring people. The TBE community was especially wonderful when our daughter became seriously ill. Everyone at synagogue was so supportive — there was a meal train and people were so kind about offering help." Member Beth Pearson notes, "Having an opportunity to meet up with the TBE young family group on a monthly basis helped our family grow ties to this community. My husband and I enjoy chatting with other parents while our kids play together."

Even during the pandemic, TBE's youth programming continued. There were opportunities from grades K to 12 to connect safely in person for creative activities, games, sports, and social activities. Youth groups Kadima (for middle school students) and TBE's AARTY (Ann Arbor Temple Youth, for grades 9 to 12) bring young people together for fellowship and fun. Women of TBE (WTBE) is an active organization of women who come together for friendship, support, community, activism, learning and spiritual growth. And they love to cook and bake!

TBE values the full opportunity for members to express their spirituality and belief in God and places a high value on education for children and adults. A God-inspired living Torah enables congregants to confront current and timeless challenges of everyday lives.

TBE provides multiple options for worship and spirituality, as well as innovative and wide-ranging educational opportunities for both young people and adults. TBE hosts multiple services on Shabbat and holidays, both live and virtual, as well as Torah study, meditation, spirituality groups, book study, and other adult educational pursuits. Virtual daily blessings were instituted during the pandemic and continue to meet via Zoom. Worship is filled with music — cantorial, choral, and instrumental — which encourages participation in services and plays an integral role in the overall life of the congregation. Connecting through attendance at services helps to create a vibrant community, even for its youngest members. Tot Shabbat has been available virtually this year, and parent Robyn Anspach notes that "it's provided a nice link to people we haven't been able to see, some regularity to our week, and a way to center ourselves on something greater. The service itself is such a great balance between Jewish tradition and preschool-compelling content."

TBE is committed to pursuing justice, wholeness, and compassion in the world. TBE's Social Action Committee is one of its largest and most active groups of volunteers. Volunteers are active in many areas of social justice including, but not limited to, areas such as racial justice, civic engagement, anti-gun violence, LGBTQ rights, food insecurity, housing insecurity, immigration, and Juneteenth.

TBE has co-owned its building with St. Clare's Episcopal Church since 1974 in a unique partnership called Genesis. The two congregations work together to support the Back Door Food Pantry, in addition to other areas of community collaborations throughout the year.

TBE strives to create a place in which those who are Jewish, Jewish-adjacent, or not engaged in Jewish life will find community — a place to worship, to learn, to gather, to find common interests, to build new friendships, to share celebrations, and to support one another when confronting challenges.

A long-time member, Jim Keen explains, "When my wife, Bonnie, and I were first married, we were in search of a congregation that provided a welcoming and warm sense of community. I am Protestant, Bonnie is Jewish, and we decided to raise our children Jewish. Therefore, we needed a synagogue that would be accepting toward all of us in our family. There is an open and friendly culture at TBE. As a member, I attend services, I have served on committees, and I've even been given the honor of Hagbah (lifting the Torah) on Rosh Hashanah. Temple Beth Emeth has also been the source of our family's lifecycle events. Even when my Protestant father passed away last November, I knew I could count on TBE to be there for us. In an otherwise busy, unreliable world, it's comforting to have a place we can go, knowing we are welcome and valued. Temple Beth Emeth is our home, our community, and our strength."

If you would like more information about Temple Beth Emeth, explore their website www.templebethemeth.org, and call the office 734-665-4744, where you will find TBE ready to welcome new members in their tent! ■

TBE Events in August

Events and services are both in-person and virtual. Please see www.templebethemeth.org for full details and links.

Families with Young Children Tot Shabbat
Fridays at 5:45 p.m.

Shabbat Service
Fridays at 7:30 p.m.

Saturday Shabbat service
Saturdays at 10:30 a.m.

Daily morning blessings
Daily at 9:15 a.m.
Join Rabbi Whinston each morning via Zoom for a short morning blessing.

Daily afternoon blessings
Mondays through Thursdays at 3 p.m.
Join Cantor Hayut each afternoon via Zoom for a short afternoon blessing.

Adult B'nai-mitzvah classes
Mondays at 6 p.m.: CANCELLED August 23, August 30
Join Cantor Regina Hayut for an hour for either an afternoon session or an evening session. To join the class, or for more information, contact Cantor Hayut.

Women's Torah study
Mondays at 7 p.m.
An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion, looking at several translations and commentaries.

Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene
Tuesdays at 8:30 a.m.
Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9 a.m. Start your day centered and connected.

Talmud Tuesdays with Rabbi Alter
Tuesdays at 11 a.m. and 8 p.m.
Join Rabbi Alter to learn about the history of Rabbinical literature and some tremendous texts from Talmud!

Weekly Mahj
Weekly on Tuesdays at 7:30 p.m.
Weekly on Wednesdays at 1 p.m.

Meditation with Claire Weiner
Wednesdays at 5 p.m.: CANCELLED August 11 and August 18
Join Claire Weiner for a 40-minute meditation session

Biblical Book Club with Cantor Hayut
Sundays at 11 a.m. - On hiatus for the summer
Thursdays at 11 a.m.
For more information or questions, please contact Cantor Hayut.

Back Door Food Pantry
Thursdays, 4 to 7 p.m.

Weekly Lunch and Learn
Fridays at noon
Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch.

Shabbat morning Torah study
Saturdays at 9:30 a.m.
Join us for this weekly discussion of the Torah portion led by Rabbi Whinston.

Havdalah from the Whinston Home
Saturdays at 7:30 p.m.: On Summer hiatus until 8/21

Rosh Chodesh Circle - Elul
Sunday, August 8 at 4:30 p.m. ■

AA Reconstructionist Congregation events in August

For more information about services or events or to receive zoom links, please e-mail: aarcgillian@gmail.com

AARC Book Group. Sunday, August 8th, 11:30–1 p.m.
The AARC book group will discuss *The Lost Shtetl: A Novel* by Max Gross. To participate in the August 8 AARC book group meeting, please email Greg Saltzman, gsaltzman@albion.edu

Elul Concert with Joey Weisenberg Sunday, August 8, 3 p.m.
Join AARC and friends as the buzz and busy-ness of summer shifts towards the slower, deeper notes of inward-turning and reflection. AARCs Elul programming begins with a musical-spiritual Zoom concert with Joey Weisenberg, prolific composer, author, and director of Hadar's Rising Song Institute. Between participatory niggunim, Joey will dip into his book *The Torah of Music*, showing how singing is a spiritual practice accessible for all. Join the song circle to draw strength from our collective voice and lift you into the High Holiday season.

Second Saturday Morning Shabbat Service. August 14, 10:30 a.m.–noon.
Ta'Shma 'Pray What!?' 10 a.m., Shabbat Services 10:30 a.m. to noon. This is a morning Shabbat Service led by Rabbi Ora Nitkin-Kaner. Everyone is welcome! Zoom link will be sent out the week before the event.

Fourth Friday Hybrid In Person and Streaming Shabbat Service. August 27, 6:30–8 p.m.
This service will be held outdoors and in-person at the JCC. For those not able to attend in-person, we will also be broadcasting the service via livestream. Families are encouraged to bring their own blankets and chairs, but there will be folding chairs available for those who need them. ■

U-M School of Music, Theatre and Dance announces live and in-person season of ticketed performances

The University of Michigan School of Music, Theatre and Dance announced on July 15 its intention to return to produce live performances with the 2021-22 production season. Featuring ten fully-staged productions and one studio production, the season will run from September 30 through April 17, 2022. Information regarding performances by the major ensembles — including the annual Grand Night for Singing, Halloween Concert, Band-O-Rama, and Collage Concert performances — will be announced at a later date.

"Our goal this year is to return to creating the same high-quality productions you've come to know and love while providing more flexibility to better accommodate our audiences' health and safety needs," said Jeffrey Kuras, executive director of the school's University Productions. These accommodations to increased safety include: working within the guidelines provided by the Michigan Department of Health and Human Services and the University's public-health authorities to enact necessary safety measures within all of the venues; changes to the exchange policy that allow more flexibility for those who are ill or have been exposed to COVID-19, and the introduction of a new subscription package.

The SMTD Flex Series will allow audiences to select the four shows they would like to attend at a discounted price. The Flex Series joins the existing Power Series, which allows audiences to purchase all four shows at the Power Center for the Performing Arts for a discounted price.

In addition to celebrating the return of live audiences, the school shall also be celebrating the 50th anniversary of the Power Center for the Performing Arts. This theatre has been the site for many university and community events, becoming a vital part of the cultural life of this region. The celebration acknowledges the many donors from the community who made its construction possible, especially the lead gift by the Power family, and its continued support.

Power Series renewals will begin on August 2; tickets and packages will be available to the general public beginning on September 1. Details regarding box-office hours, updated ticketing policies (including seating updates and safety protocols) will be available soon at tickets.smtd.umich.edu.

Those interested in learning more about the upcoming production season are encouraged to sign up at https://myumi.ch/yKzMj. ■

Beth Israel events in August

Everyone is welcome to join Beth Israel for services, classes, and events. Services are being held in person and virtually. Below is a list of the links to participate virtually in services at Beth Israel. Beth Israel is now live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links will also be available on the Beth Israel homepage (www.bethisrael-aa.org). Please note that passwords are used. Contact the office to get the passwords at office@bethisrael-aa.org.

Passport to Shabbat: Greece
Get your virtual passports ready and join us as we travel to Greece during the month of August. Events include a screening of *My Big Fat Greek Wedding* (August 5), a Greek spanakopita cooking demo (August 10), and a discussion of the book *The Thread* (August 18). A variety of fun, new, and meaningful programs will bring our communities together. Register on the BIC website.

Bite Size Shabbat at Burns Park
Saturdays at 11 a.m.
We are excited to partner with the Ann Arbor Orthodox Minyan for these gatherings to help Jewish families in Ann Arbor meet each other. There will be a short Tot Shabbat-style service at 11:30 a.m. Older siblings are encouraged to join.

Shabbat Morning Riddles and Clues at Burns Park
Saturday, August 7, 11:30 a.m.
Calling all 5–8 year olds at BIC. Meet your friends and see if you can solve the clues to the service. The program will end with kiddush and a trip to the treasure chest!

Elul Concert with Joey Weisenberg
Sunday, August 8, 3 p.m.
Join BIC, AARC, and friends as the buzz and busy-ness of summer shifts towards the slower, deeper notes of inward-turning and reflection. Join us virtually for a musical-spiritual Zoom concert with Joey Weisenberg, prolific composer, author, and director of Hadar's Rising Song Institute. Between participatory niggunim, Joey will dip into his book *The Torah of Music*, showing how singing is a spiritual practice accessible for all. Join the song circle to draw strength from our collective voice and lift you into the High Holiday season. Zoom link will be shared closer to the date of the event for those who would like to join.

Beth Israel Reads: *The Man Who Lived Underground*
Sunday, August 15, 1 p.m.
The Man Who Lived Underground by Richard Wright is BIC's 2021 Social Justice Book Series selection. The facilitated discussion will convene virtually on August 15 at 1 p.m., and the entire Beth Israel community is invited.

Sunday Stroll for Adults (focus 55+)
Sunday, August 22, 10:30 a.m.
Get to know longtime and new members of the community by taking a stroll around Furstenberg Nature Area. Register on the Beth Israel website.

Living Room Lectures – Michael Palmer Presents *Eric Mendelsohn's Synagogues in America*
Sunday, August 22, 1 p.m.
Artist and photographer Michael Palmer will talk about his book, *Eric Mendelsohn's Synagogues in America*, about the German-Jewish architect who planned to build seven synagogues in America, of which four were designed and built, all in the Midwest between 1946 and 1953. Michael Palmer has recorded in exquisite detail Mendelsohn's four built synagogues in Saint Paul, Saint Louis, Cleveland, and Grand Rapids. Please register on the Beth Israel website (www.bethisrael-aa.org).

Bite Size Shabbat at Burns Park
Friday, August 27, 7 p.m.
Join us for an all-ages festive end-of-summer Kabbalat Shabbat service featuring Motown inspired arrangements. featuring the music of Marvin Gaye, The Temptations, Stevie Wonder, the Four Tops and, of course, the Friday evening service. All are welcome. (Gathering policies available on the BIC website.)

Theology Book Club - Online
Wednesdays, 8 p.m.
Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at (248) 514-7276 for more information.

In Person and Online Services

Evening Minyan – virtual only

Sunday – Thursday at 7:30 p.m.

Friday Evening Services – In person and virtual

Kabbalat Shabbat Service at 6 p.m.

Shabbat Morning Services – In person and virtual

Saturday at 9:30 a.m. ■

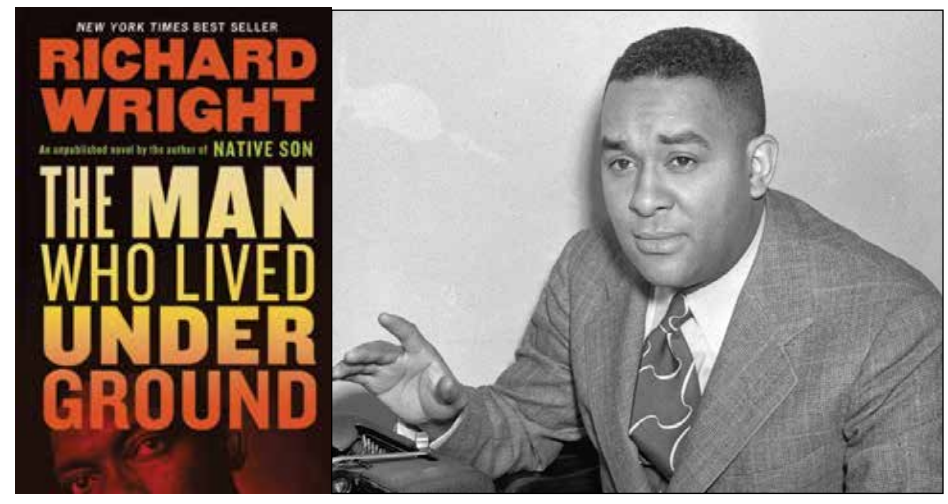
Richard Wright book is BIC summer read

The Man Who Lived Underground by Richard Wright is Beth Israel Congregation's Summer 2021 social justice book selection. Facilitated discussion of the book will convene on August 15 at 1 p.m.

Written between Wright's *Native Son* (1940) and *Black Boy* (1945) — and published now in its entirety for the first time — *The Man Who Lived Underground* is the eerily contemporary story of Fred Daniels, a Black man framed by police for a double murder he did not commit. Forced to confess, Daniels escapes into the city's sewer system on a journey into the dark heart of American culture. Wright's companion essay, "Memories of My Grandmother," follows Daniels' story.

Wright considered this his finest work, but his candid portrayal of police brutality made it untouchable until now. The book is available at local bookstores; on Amazon; and on the website of its publisher, the Library of America, which discounts first purchases 10 percent at www.loa.org. A donation of up to $10 is welcome but not required, to help defray costs. To register contact the BIC office.

Contact Amanda Glucklich at engage@bethisrael-aa.orgwith questions.


NEW YORK TIMES BEST SELLER
RICHARD WRIGHT
An unpublished novel by the author of NATIVE SON
THE MAN WHO LIVED UNDER GROUND

Dayenu helps build Michigan multi-faith delegation to treaty people gathering in northern Minnesota

By Deb Hansen

Solidarity between the efforts to stop Enbridge's Line 3 oil pipeline expansion project and to decommission Line 5 at the Straits of Mackinac is growing as climate stability continues to unravel. In May, Line 3 indigenous water protectors, environmentalists, and climate activists traveled from Minnesota to Mackinaw City to participate in citizens' eviction events after the Enbridge's easement for Line 5 was revoked. (Yes, Line 5 is now operating illegally.) Then, in June, Michiganders got to return the favor by traveling to the Line 3 frontline as part of a multi-faith delegation. Many from the multi-faith delegation participated in non-violent direct action in sweltering temperatures.

The new Enbridge Line 3 is a massive tar sands pipeline that, if completed, would cause the equivalent environmental damage of 50 coal plants going online. The new Line 3 follows a different path than the existing Line 3, passing through hundreds of miles of treaty land that native communities depend on for drinking water and wild rice as a food staple. As with Line 5, resistance has been ongoing for seven years through official channels. Pipeline construction began December 2020 and is around 60% complete. Drilling beneath 100 waterways for pipeline crossings, including the headwaters of the Mississippi River, has recently begun.

Indigenous women have been leading the efforts to stop Line 3. GreenFaith and Minnesota Interfaith Power & Light were the primary organizers of the multi-faith delegation to support them. Dayenu: A Jewish Call to Climate Action helped recruit participants.

Most of the delegations of support arrived at the Methodist camp that served as home base on Saturday. After dinner, everyone gathered outdoors near the shores of a beautiful lake to receive an orientation and hear a brief talk by Winona LaDuke. After that, the group went down to the water's edge to watch for the first three stars. Havdalah prayers and song followed, along with a water blessing by Winona.

Every day began in prayer. Following that was training in preparation for non-violent direct actions. Everyone was handed a small piece of paper on arrival at this venue on the land of the White Earth nation:

"I am here by invitation of the sovereign Anishinaabe Nation, to stand and support their efforts to uphold their inherent responsibility to the future generations and protect lands, waters, mahnomin, and the Anishinaabe way of life. This is being done in peace and prayer, supporting the defense of indigenous sovereignty, treaty reserved rights, and the free prior and informed consent of the Anishinaabe Nation for anything impacting them."

Participants were reminded that everyone involved are treaty people. Government representatives formally gave their word, and broke it. If we are all treaty people, our integrity requires us to take responsibility for upholding these treaties for the benefit of all. The group was reminded that the worldview of indigenous peoples is about relationships in the greater circle of life we are part of. What the dominant culture calls "natural resources," things that have value because of their usefulness to our lives, could be seen instead as beings, our relatives in an interdependent, living world.

Those willing to risk arrest were briefed on the two non-violent direct actions that would take place on Monday at two very different locations, what could be expected after an arrest, and how to defend one's rights.

The following morning began with Interfaith prayer at La Salle State Park. This larger action included a colorful march of around 2,000 people near the headwaters of the Mississippi. The Michigan multi-faith delegation participated in this action. It is a place of great natural beauty with dragonflies filling the skies. Knowing Enbridge would soon be drilling there was sobering. Those willing to risk arrest threaded their way across the marsh among the tussocks. Water dampened shoes and cooled the body. This group then gathered on the platform of "skids" that will allow drilling equipment to move across these sensitive wetlands. There were no arrests and little police presence at this location which became Camp Firelight, an 8-day occupation by around 100 people.

The hotter action took place at an Enbridge pumping station where many locked themselves to heavy construction equipment. A Department of Homeland Security helicopter buzzed dangerously low over the heads of the crowd, creating a sandstorm. 179 people were arrested during the night and into the following day. These numbers overwhelmed the system in this rural geography, and people were taken to jails in eight counties.

The dominant culture and economic system that are putting the headwaters of a mighty river at risk are the same that have put the Great Lakes at risk for the past 68 years. The company was recently authorized by the State of Minnesota to move up to 5 billion gallons of water during a drought as they continue to drill under sensitive rivers and waterways, draining the wild rice beds.

It's as if we are at war with life itself — and winning. The banners that read, "Protect the Sacred" may be the very medicine that is needed.

Resistance will continue until Line 3 is stopped or completed. Everyone is encouraged to take these actions to support the efforts to stop this project and to decommission Line 5:

1. Call or write President Biden and the Climate Office of Gina McCarthy at 888.724.8946 with the following message, "President Biden, honor the treaties and protect our climate by stopping the Line 3 tar sands pipeline now."
2. Add your name to the petition to support the Line 5 shutdown and contact President Biden with the following message: "Support Gov. Whitmer's action to decommission the Line 5 oil pipeline before it damages the Great Lakes.
3. Follow Giniw Collective, Honor the Earth, the RISE Coalition, the Water Protector Welcome Center, and others keeping the issue alive on social media.
4. Donate to and join the indigenous water protectors in Minnesota! Minnesota IPL will be leading prayerful action and visits to the Water Protector Welcome Center throughout the summer. Contact Julia Fritz-Endres, juliafe@mnipl.org, if you and your congregation or other group would like to visit. ■

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A one-of-a-kind biography of the woman behind the 'All-of-a-Kind Family' stories

Sandee Brawarsky, New York Jewish Week via JTA

In Sydney Taylor's 1951 book "All-of-a-Kind Family," a young girl says to her sister, "You'll have to make up with her when Yom Kippur comes."

The dialogue is revolutionary. Few novels of the time — let alone one aimed at a children's audience — would make so natural a reference to a Jewish holiday or, in this case, its relevance to everyday life.

"All-of-a-Kind Family" was the first from a mainstream publisher to highlight Jewish children. Set in 1912 and featuring the adventures of five sisters in a hardworking immigrant Jewish family on New York's Lower East Side, the book inspired a series that went on to sell millions of copies and remains in print.

I hadn't read the "All-of-a Kind Family" books since I was a kid and read them over and over. Last week I found four of the five volumes in the series in my local library and quickly went through them, remembering not only Ella, Henny, Sarah, Charlotte and Gertie but the connections my younger self had felt to each of them. To an adult reader, Taylor's sentences remain vivid and her dialogue crisp and realistic. Anyone with siblings will appreciate the way these young women get along (and sometimes don't — but end up making amends by the end of the chapter).

Taylor helped Jewish children see people like themselves and their traditions in the pages of books, and bring Jewish culture to an American audience. She was ahead of her times in many ways, as June Cummins has shown in the first-ever biography of the award-winning author, "From Sarah to Sydney: The Woman Behind 'All-of-a-Kind Family'" (Yale University Press), written with Alexandra Dunietz. Taylor's was a life of forward-thinking artistic expression.

Cummins researched widely and interviewed Taylor's only daughter, Jo Taylor Marshall, and other relatives. Marshall granted her access to piles of Taylor's materials in her New Jersey basement, including a locked trunk with diaries that Marshall had never opened.

The biography has a powerful back story: While working on the project, Cummins began suffering from ALS and her health deteriorated. When Cummins could no longer type or speak, she was able to dictate sentences using an eye-tracking communication device – she would look at a letter on a keyboard to spell out words and then sentences. Her husband, Jonathan Lewis, told The Jewish Week that she had written more than half of the draft when he arranged for Dunietz, their friend, to help her. Dunietz, a historian who specializes in medieval Islam, had no particular experience in Cummins' field of study but was able to bring her historical sensibility to the project.

"June's mind was as sharp as ever," Dunietz, a research scholar at the University of Chicago, told The Jewish Week, noting her "grace and persistence" in working letter by letter. The two would bounce ideas off each other as they finished the draft together and sent it off to Yale University Press.

Before her death in 2018 – after working just about every day during the previous two years — Cummins knew that the manuscript had been accepted. Dunietz then readied it for publication, trying to keep it in Cummins' voice and style as much as possible.

"I know that for June, working on this allowed a part of her to flourish, when so much was being taken away. It was a privilege for me to be able to help her," Dunietz said.

In the book's introduction Cummins, a professor of English at San Diego State University who taught children's literature, explains that she was drawn to Taylor as a subject when she included "All-of-a Kind Family" in her syllabus and noticed that very little had been written about her.

"I realized that Taylor was a transformational figure not only in American children's literature but in American Jewish life as well," Cummins wrote. She adds: "Taylor's semi-autobiographical books exemplified complicated issues of identity because their author's life was rich with the possibilities of being a Jew in America."

Cilly and Morris Brenner with the five daughters who would inspire the children's book series, "All-of-a-Kind Family," 1909. Author Sydney Taylor is second from left, holding an apple *Courtesy of Judy Magid*

While "All-of-a Kind Family" is set lovingly on the Lower East Side, Cummings takes the reader further back into Taylor's family's history in turn-of-the-20th century Europe. Taylor's mother, Cecilia Marowitz, known as Cilly, was well-educated and cultured, the daughter of a prosperous businessman in Bremen, Germany. Taylor's father, Morris Brenner, the grandson of Polish rabbis, came to Bremen in search of a better job and worked for the Marowitz business. The family's history is full of surprising and dark twists: a daughter left behind with another relative, incest, an open extramarital affair.

In 1900, Cilly and Morris immigrated with their first child, settling on the Lower East Side.

Sarah, their third daughter, was born in 1904 when the family was living in a fourth-floor walk-up at 708 E. 5th St., just off Avenue C. That tenement building's footprint is now part of a community garden, El Jardin Del Paraiso. During Sarah's childhood, the street was jam-packed with multigeneration immigrant families. Hardly anyone's idea of Paraiso, paradise.

While the stories in the series are somewhat autobiographical, as Cummins points out, they are selective in their representation, leaving out much of the hardship, poverty and trials experienced by the family.

The Brenner sisters got their famous nickname in elementary school, when the principal would single them out — all dressed alike, in clean, starched, handmade dresses with white-embroidered pinafores and matching ribbons in their hair — to meet visiting dignitaries. A Chinese visitor said, "They're all of a kind – an all-of-a-kind family."

From the Lower East Side, the family moved uptown to the Bronx, where Sarah attended Morris High School, the city's first "mixed high school, where boys and girls attended classes together." At 14, she changed her name from Sarah to Sydney – as Cummins explains, she "wanted to be different and make a mark."

Taylor had to leave high school before graduating in order to work and help support the family, but was intellectually engaged from her teens onward, reading, attending lectures (Rabbi Stephen Wise at Carnegie Hall on "The Eternal Question") and building an "independent life of artistic sensibility."

Working at jobs in the garment industry and elsewhere, she avidly wrote letters to her friends and to the young men interested in her. When she joined the Young People's Socialist League, she was interested in both politics and the group's social life of dances and hikes. At a YPSL meeting, she met the man who would become her husband, Ralph Taylor.

Ralph was interested in music and dance, and started a serious dance magazine. Sarah acted with the Lenox Hill Players, whose producing director for a time was Lee Strasberg. When she shifted her attention to dance and movement, she joined the Neighborhood Playhouse where Martha Graham, then a rising star, was teaching. She joined and traveled with Graham's modern dance group. Ralph took over the Caswell-Massey pharmacy where he had first worked as an errand boy and pursued arts alongside the thriving business.

After seven years of marriage, the Taylors had a child in 1935, Joanne, known as Jo. Taylor would tell her daughter stories of her own childhood, and wrote them down. Nevertheless, as Jo grew up their relationship was strained.

Taylor joined her sister Ella on the staff of Camp Cejwin, a summer camp grounded in Jewish culture and education, and as "Aunt Syd" went on to spend about 40 summers directing the camp's dance and drama program and writing original plays for the campers. All the Brenner sisters worked there at some point.

During the summer of 1950, while Taylor was at Cejwin, Ralph saw a notice about a writing contest and submitted some of his wife's stories about her family. She won, and that changed her career, their lives and perhaps the lives of millions of children. The Chicago publishing house Wilcox & Follett gave her a prize of $3,000 in 1951 and a contract to publish the stories as a book. Cummins details Taylor's relationship with editor Esther Meeks, who continuously tried to steer Taylor away from making the stories too Jewish, or to adhere to Meeks' own views of religion. (Meeks wasn't Jewish and couldn't understand that the holiday of Sukkot could be lively and so much fun.)

With the success of the book and then the series, Taylor would travel to speak to librarians and students. She received much fan mail and answered every letter. While the books were major bestsellers and considered pathbreaking, the path to further publishing wasn't always smooth, as her editors moved on and their successors had strong opinions as to what would sell.

Throughout her life, Taylor remained close to her sisters (who lent their real names to the girls in the books), who were also creative, and their married lives were intertwined. They and their two younger brothers all remained committed to their parents, who eventually moved to Florida. The Taylors were also close to Ralph's family, and his parents worked in the Caswell-Massey store.

This accomplished biography combines interpretation of the stories with Taylor's experiences and attitudes about marriage, women's careers, politics and the arts. She was a hard-working perfectionist, resilient like her mother. All of the sisters were independent and several were modern like Taylor, yet all took care of their husbands and homes according to Cilly's high standards and the expectations of their era.

After Taylor's death in 1978, Ralph helped to name an award in Jewish children's literature in her honor. Today the Sydney Taylor Book Awards, under the auspices of the Association of Jewish Libraries, are awarded annually to "outstanding books that authentically portray the Jewish experience."

The awards have been expanded to several categories and among this year's winners — awarded last week — are Leslea Newman and Susan Gal, author and illustrator of "Welcoming Elijah," a picture book set at Passover, and M. Evan Wolkenstein for "Turtle Boy," a middle-grades novel about a bullied bar mitzvah boy. Jo Taylor Marshall continues to support the awards in her mother's memory.

In a conversation with The Jewish Week, Marshall said that Cummins was the first and so far only biographer to approach her about her mother. She has been in talks over the years about a film version of "All-of-a-Kind," and still hopes that will happen.

Marshall recalled that her mother first came up with the "All-of-a-Kind" stories to teach her more about her family's background, as Marshall had only scant Jewish education. She remains grateful that her mother gave her a love of theater, dance, music, poetry and good writing. Now Marshall answers the fan letters. ■

Looking for Rose: Mr. Arnwine's last chapter

Clare Kinberg, 20th installment of a series

During my forty year search for Aunt Rose, I quizzed relatives I barely knew for clues to her life.

In the 1990s, I corresponded with an older cousin in Chicago who remembered Rose coming to her family's Hyde Park apartment — more than once — in the middle of the night. My cousin Hillaine's mother, my great aunt Mary, was the legendary rock of the family — kindhearted, dependable. For the St. Louis Kinbergs, going to Chicago always meant a visit to Aunt Mary.

Aunt Mary was my grandfather's youngest sister, and only ten years older than Rose. If I had had the wherewithal to talk to Aunt Mary about Rose, I might know so much more. Aunt Mary's daughter, Hillaine, told me she remembered, as a child, peeking around a corner while her mother and Rose conferred in the kitchen, Rose crying. With confidence in her childhood perceptions of the situation, Hillaine told me Rose regretted her decisions to leave her son Joey and to move away with Mr. Arnwine. Her husband beat her, Hillaine said.

This is a part of the story I haven't wanted to tell. Like the very fact of Rose — the missing aunt I'd never met, whose existence I put aside at age 12 when I first heard reference to her — the fact that she was beaten by her husband was another piece of information I had to tuck away. I couldn't let her status as an outcast — nor the information that her husband beat her — define my understanding of my aunt's life. She had crossed the color line when it seemed to me, for our family, to be an unbreachable wall. She'd left St. Louis and not come back. She visited Aunt Mary in Chicago, but she always returned to Paradise Lake. What had she found there? I needed to know more about her life's journey, including more about the man with whom she left St. Louis.

With persistence, luck, and the mystery of coincidence, I've accumulated a few stories about Mr. Arnwine. In the spring of 2021, as I was rushing around getting ready to fly down to Florida to visit my older daughter, I got a phone call from a Virginia number I didn't recognize. As is my habit, I answered, "Hello, this is Clare."

The hesitant voice at the other end said, "I didn't expect you to pick up the phone. You've written about my grandmother in Oklahoma." I sat down. It was 8:30 in the morning, April 16, 2021. I'd been publishing stories about Rose and Mr. Arnwine for a year and a half.

The woman on the phone had found the story I'd written about Mr. Arnwine's early life in Muskogee, Oklahoma, and had identified his second wife, Tamah Walker, as her grandmother. Speaking to me was Pastor Gay L. Gray, a writer and teacher offering online spiritual development courses. Ms. Gray's mother was Tamah's daughter from a subsequent marriage after she'd divorced Mr. Arnwine. She had never met her grandmother or Mr. Arnwine, but has a very keen interest in her family's history.

"Everything you wrote about my grandmother — that her mother was an enrolled Creek freedwoman, that she'd been allotted valuable property when the tribal lands were broken up, that appointed white guardians tried to take away her land, that she had married Zebedee Arnwine in the early 1920s and had a daughter, Rebecca — all is true," she told me. "My Aunt Rebecca, in her 90s, is still living," she said, "and my own extensive research into my very multiracial and complicated genealogy confirms the story you wrote." Somehow, her family had lost the land with the oil and gas underneath.

Ms. Gray was grateful that more people would know her family's stories of land theft, but she also had more to say about Mr. Arnwine. Tamah Walker, she went on to tell me, had saved in a trunk a set of blood-stained clothes, her grandmother's evidence that Mr. Arnwine, her husband, had beaten her in a dispute over the deed to the land allotment. Mr. Arnwine was not a good memory in her family. Ms. Gray wasn't surprised that he'd moved on to marry a white woman and that he beat her, too.

"He was very bright," she told me, explaining she meant very light-skinned, in case I didn't understand her meaning. From what she'd understood about him, Mr. Arnwine didn't have a place in the world where he felt at home, or that he could call his own.

After this phone call with Tamah Walker's granddaughter, something shook loose in my search for Mr. Arnwine and I came across another story of an older Zeb, who had, for a while anyway, found a place where he was remembered for his charm and generosity. This other story about Mr. Arnwine was written in 1982 by Mark Vittert in his occasional newspaper column in the *St. Louis Business Journal*, which he co-founded. Though I hadn't heard of him prior to finding this column, Vittert is a media entrepreneur from St. Louis who had been a part owner of *The Riverfront Times*, St. Louis's leading weekly and his company, Lee Enterprises, is now owner of the *St. Louis Post Dispatch*.

Mark Vittert's Reflections: Thanksgiving with Mambo Sauce

November 1982, St Louis Business Journal.

In those days I didn't have a credit card and I carried only a few bucks with me at any time. It was Thanksgiving night in 1970 and I was on my way out for dinner. It turned out later that everyone at our Indianapolis company had thought somebody else had invited me over. So I found myself without an invitation, going out to eat alone. I had all of four dollars with me.

As I walked into a smorgasbord, the sign at the front door said, "Thanksgiving Special $5.95." At that moment my hunger was only surpassed by how lonely I felt.

I went to a pay phone and called home to St. Louis. The family was having a big dinner with lots of friends. Mom told me how much everyone missed me and that she hoped I was having a good time. Frankly, I blinked twice and told her that I was invited to a friend's home for Thanksgiving and that it would be warm and friendly and fun.

As we said goodbye, I found myself standing on Meridian Street with four dollars and nowhere to go.

I tried a couple of more nice restaurants but my four dollars just wasn't going to get me farther than the cranberry sauce. And then I saw "ZEBS." It was a big, neon sign over a converted gasoline station. It said "ZEBS" with "Original MAMBO sauce." Original mambo sauce – I just had to see what this was.

It was stone empty inside. The smell of ribs was inviting and I yielded to a Thanksgiving dinner of barbecue and potato salad — if I could afford it.

Zeb was standing behind the counter. About 60 years old with a look that reminded me of a relaxed Sonny Liston stare.

I said "Mr. Zeb, if that's who you are, I've got four dollars and only four dollars for my Thanksgiving dinner. Give me whatever four dollars can buy."

He scowled. "Is this your holiday night, out here all alone?"

"Yep."

He stepped from behind the counter and went over and locked the front door. As he turned down toward me, he had softened. He said, "Young fella, let's go in the back and really have ourselves a Thanksgiving dinner. My wife died last summer and I'm alone too."

Boy, did we have a feast. Zeb and I became good friends that year.

The next year, once again I found myself in Indianapolis for Thanksgiving. After everyone found out that no one had invited me out the year before, I was besieged with invitations for grand evenings all over town. But I already had plans.

Zeb and I had our second Thanksgiving dinner together.

Not long after Mark Vittert's second Thanksgiving with him, Mr. Arnwine sold the restaurant and moved back to Chicago. In November of 1976, Zebedee Arnwine died and is buried in an unmarked grave in Burr Oak Cemetery in Alsip, Illinois just outside Chicago. Burr Oak is also the resting place of Emmett Till and his family. On a trip to Chicago in June, 2021, my daughter and I paid respects to both of them.

On one of my first visits to Vandalia, I found a street named "Arnwine" running through a cottage subdivision on Paradise Lake. Soon, I had found the deed to the 25 acres Aunt Rose and Mr. Arnwine and two couples had bought that now has Arnwine Street running down the middle. I felt then that I had found the cornerstone to this story. A piece of land.

One hundred and fifty years ago, a piece of the ancient Caddo people's land in Cherokee County, Texas, on which Mr. Arnwine's forebears had been enslaved, was willed to the Arnwines, and then stolen from them. In my reading about the all Black post-Civil War towns founded in Cherokee County, I came across the indelible folkloric image of inconsolable "Weeping Mary," the formerly enslaved woman who'd been swindled out of her land by a white man. Fifty years later, Mr. Arnwine married, then bloodied, Tamah Walker, daughter of a Creek freedwoman who had struggled all of her life to maintain control of her Oklahoma land allotment. During the same period as Tamah and Zebedee's marriage, white mobs burned and destroyed the "Black Wall Street" section of Tulsa, Oklahoma not far from where they lived.

This is the history that fills me as I think about Aunt Rose and Mr. Arnwine jointly owning land along the lakeshore in a Black resort and farming community in Michigan. This is the history that I think about as I picture Aunt Rose alone with a raging husband, and as I read their 1957 divorce decree which states Mr. Arnwine had been found guilty of "several acts of extreme and repeated cruelty." The divorce papers assigned Aunt Rose sole ownership of the land on Paradise Lake.

Mr. Arnwine, the descendent of farmers, took his portable skills — cooking and entrepreneurship — and moved to South Bend, then Indianapolis, then back to Chicago. He became an urban wanderer, or maybe that is how I understand it from my perch as the descendant of wandering Jews. My Aunt Rose, daughter of immigrant Jewish junk dealers, stayed put in a small community of Black farmers, and became a jobber, not of hardware and scrap metal like her father and brother, but of lakeside acre plots in a subdivision she named, "Arnwine Shores." ■

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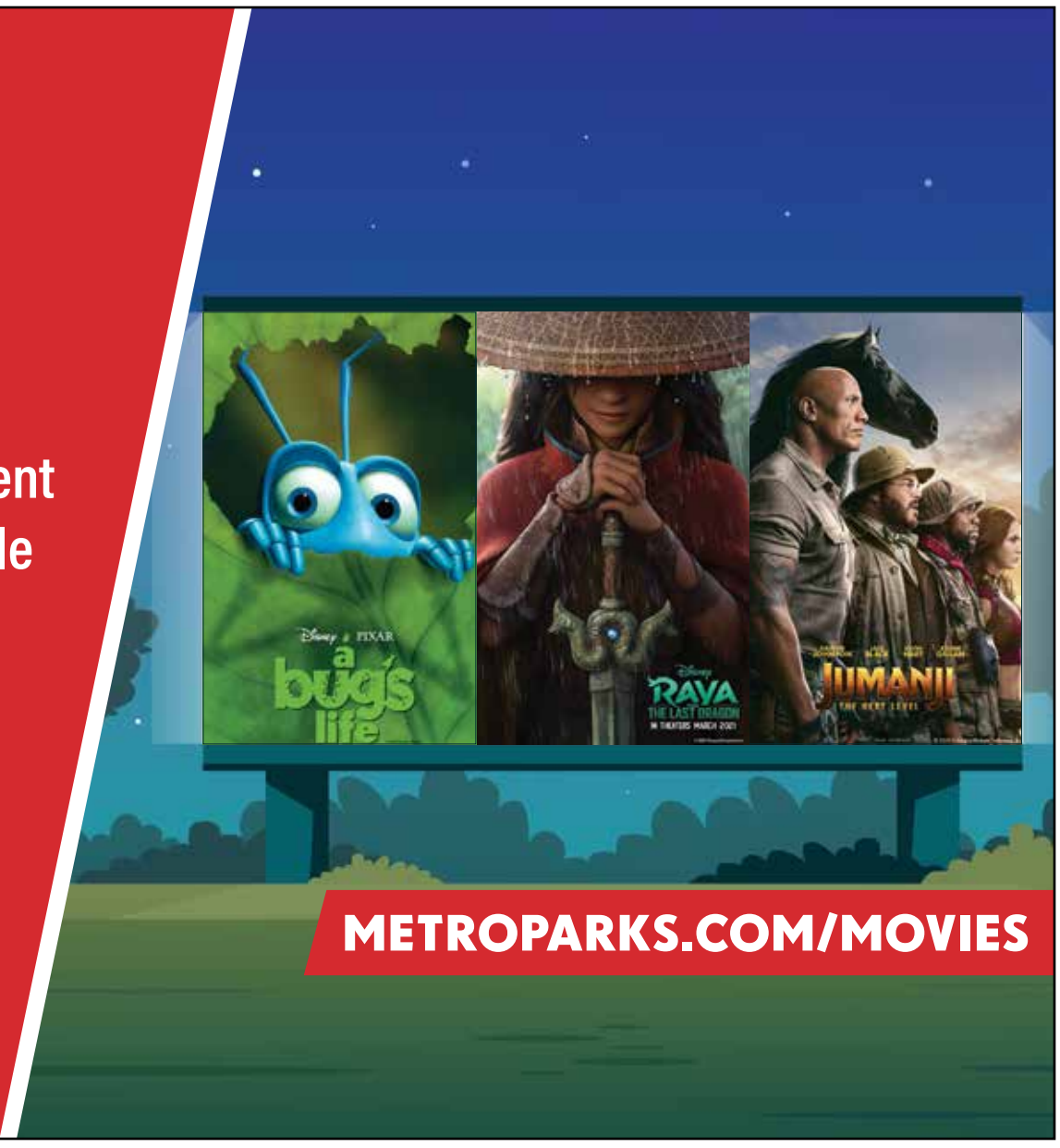

Prosecutor's office, Washtenaw My Brother's Keeper, and Vera Institute announce partnership

The Washtenaw County Prosecutor's Office and Washtenaw County My Brother's Keeper (WMBK) today announced a new partnership with the Vera Institute of Justice geared towards reducing justice-involvement for young men of color in Washtenaw County.

As part of its Reshaping Prosecution Program's Motion for Justice initiative, Vera will provide WMBK with financial support to expand its successful Formula 734 program to young people who are at risk of involvement in the criminal legal system. Formula 734 is a program which engages young people to co-create hip-hop music, under the guidance of experienced mentors from WMBK.

My Brother's Keeper is an initiative created by the Obama Administration that fosters connection between adults and young people of color. WMBK focuses on school readiness and success, preparation for college and career, and giving second chances to youth who have been justice-involved.

Under the program, young people who are not deemed to pose a public-safety risk will be given the opportunity to participate in WMBK's Formula 734 program as an alternative to having criminal charges brought by the Prosecutor's Office. As a condition for participation in the program, participants will be expected not to engage in criminal activity.

Young people will then have the opportunity to obtain marketable skills related to the music industry — including, potentially, journalism, event-promotion, videography, and photography skills — while working to co-create hip-hop music in partnership with experienced older musicians. The music will be based on icebreakers and discussion prompts, grounded in restorative practices, that start each studio session.

Formula 734 is a WMBK initiative that released its first album last year. The partnership announced Tuesday will allow the program to expand, and include young people who are facing potential justice-involvement.

"Formula 734 was born out of my love for hip-hop and my desire to share this artform with Washtenaw County's young (and young at heart) men of color," said Jamall Bufford, Project Specialist for WMBK. "The work I've done leading up to Formula 734 revealed the many ways that hip-hop can be powerful—not only as fun artform, but also as a business industry and a therapeutic coping mechanism. My WMBK colleagues, Mike Henry and Rod Wallace, shared a similar vision."

"When the Washtenaw County Prosecutor's Office approached me with the idea of using Formula 734 as a diversion and deflection program to keep young Black and Brown people out of the criminal justice system, I jumped at the opportunity to partner with them," Bufford concluded. "With the support from the Vera Institute of Justice, we're excited to get this journey underway."

Washtenaw County Prosecuting Attorney Eli Savit echoed Bufford's sentiments.

"The best thing we can do for young people is provide them with authentic mentorship opportunities, workforce-development, and an opportunity to channel their passions into something positive," Savit said. "Formula 734 provides all of those opportunities. We're thrilled to partner with WMBK and Vera on this innovative, community-grounded program."

As part of the Motion For Justice Program, the Vera Institute will also provide the prosecutor's office with data analysis, staff training, community engagement support, and policy expertise to expand its understanding of the criminal legal system's history of racial injustice and guide them toward a more equitable future.

"As a former prosecutor, I know the unique and immense power that prosecutors wield. They can either perpetuate the injustices of the criminal legal system or work to rectify them," said Jami Hodge, director of the Reshaping Prosecution initiative at Vera. "We are far past time for prosecutors to operate through a racial equity lens and in partnership with the community. I am thrilled to partner with the Washtenaw County Prosecutor's Office and WMBK to tackle the deep-rooted injustices that continue to plague our communities." ■

Keeping our county safe: A critical look at Eli Savit's sex work ordinance

By Michigan Abolitionist Project, Ann Arbor

Do you have children? Imagine that your child comes to you when young and says, mom/dad, when I grow up I want to become a prostitute. Could you help me learn what I need to know about how to reach my goal? Do I need to go to college? Are there training programs? How would you as a parent feel? Excited? Proud? Would you want to support them in becoming a prostitute, selling sex multiple times a day to strangers that may or may not abuse, torture, strangle, burn, beat, stab, and humiliate them to fulfill their own sexual fantasies (92.2% of women in the sex trade reported experiencing at least one of these from a sex buyer)? In fact, interviews with sex buyers reveal that about half believe they can do whatever they want to those prostituted because they own what they pay for.

Research indicates that sex buyers are different from non sex buyers in that they do not see those prostituted as people, they lack empathy, and they are more sexually aggressive. So why would we as a community support the commercial sex trade as a viable employment? An industry fraught with abuse, misogyny, and exploitation of vulnerable marginalized people. Children do not aspire to become prostitutes. Those that go into a life of commercial sex do so out of duress; for survival, often due to a lack of alternative financial options; or coercion. Eighty-four percent of those prostituted were abused as children. People that are prostituted often go into the life because that is what they know, lack of self-worth, or survival for basic needs such as food and housing. They also go into the life because they were tricked into believing that their pimp is their boyfriend and loves them. So many in the commercial sex trade do not even realize they are being exploited or trafficked. They are emotionally involved with their pimp and also terrified of them. According to a study by Roe Sepowitz (November 2018), "Many adult women who appear to be voluntarily in prostitution are in fact minor trafficking victims or have been under the control of traffickers or pimps." Due to the above truths it is not common for those prostituted to be engaged in a consensual arrangement with the sex buyer (Farley, 2018), "Consent means … the voluntary agreement of the complainant to engage in sexual activity without abuse or exploitation of trust, power or authority, coercion or threats." In almost all cases the commercial sex trade is therefore not consensual.

Yet Eli Savit, Washtenaw County Prosecutor has signed an ordinance that will not prosecute sex buyers or those prostituted in the commercial sex trade if it's consensual. How will Savit differentiate and determine a situation is consensual and not trafficking when the commercial sex trade is intrinsically not consensual?

Additionally, there is no mandatory training for police officers in Washtenaw County to learn how to identify sex trafficking, making victim identification even less likely. He points to full decriminalization of the commercial sex trade as being safer for sex workers with respect to STIs, yet more violent outcomes continue to exist when not holding sex buyers accountable. The U.S. State Department Trafficking in Persons report of January, 2019, found New Zealand adopting a full decriminalization model continues to have a significant trafficking problem. "The government of New Zealand has noted that the identification of child sex trafficking victims had been hampered since the policy of full decriminalization was adopted."

Savit cites every sex workers rights' organization and anti-trafficking organization as supporting decriminalization of sex work. This is not true. Amnesty International and the WHO were advised by a pimp on the decriminalization policy who was later sentenced to 15 years in prison for sex trafficking. Their policy is also questionable due to reaching conclusions before conducting the research. A 2018 National Study of Sex Buyers in the U.S. found that high frequency buyers will only be deterred by a perceived risk of arrest.

The National Organization of Women (NOW) calls for the Equality Model. The most notable anti-trafficking organization in the United States, Polaris, which runs the Human Trafficking Hotline across the country and conducts research into human trafficking, has supported the Equality Model with an open letter denouncing decriminalization and supporting the partial decriminalization or Equality Model:

"In this letter, more than 350 survivors of sex trafficking and prostitution speak out against decriminalizing pimping and sex buying. Candidates for political office have been asked about their views on decriminalizing the sex trade and several cities and states around the country are now debating the issue. Survivors are the real experts. It's high time we listened to them."

To be clear, we support decriminalizing people sold in prostitution, as we care deeply about their safety and well-being. We know all too well that marginalized groups are at higher risk for exploitation and therefore are especially vulnerable to the harms of the sex trade. But decriminalizing the sex trade in its entirety would have disastrous consequences. Do not be confused — full decriminalization means allowing pimps, sex buyers, and brothel owners to operate with impunity. Sex trafficking (including that of children) and organized crime increases when pimping and sex buying are legalized.

As survivors, our voices and lived experiences are essential to these discussions. We are eager to share our perspectives and have a productive dialogue with all Presidential candidates and others running for elected office. However, we will not be spoken for or have our voices hijacked by anyone claiming that trafficking survivors support full decriminalization of pimps, buyers, and brothel owners. We will no longer stand by while our truths are misunderstood or misrepresented to support the misguided aims of the pro-prostitution "de facto" progressive political agenda.

The vast majority of survivors of prostitution and trafficking want to put an end to the buying and selling of vulnerable people and know firsthand that the best way to do so is to ensure that pimping and sex buying remain behaviors that aren't encouraged or tolerated.

Savit declares that the Equality Model causes significant harm. He, like others pushing for full decriminalization, claims the Equality Model increases violence by sex buyers and pushes more underground activity. The nine French women engaged in prostitution that died from violent pimps after the Equality Model was implemented in France are horrific crimes, but there is no indication of causality to the Equality Model. Sex buyers are already violent. Pimps are already violent. The National Organization of Women states "you can't legislate the violence from the industry of sex work. It is an inevitable outcome of the industry."

Savit says he'll gain the trust of those engaged in the commercial sex trade by not prosecuting those prostituted or sex buyers so they can be more open about getting help when needed. In fact, under the Equality Model, those engaged in the commercial sex trade would not have to fear prosecution and would be able to access help and services. The Equality Model supports those prostituted helping them gain access to education, employment, housing, psychological services, and medical care. "Advocates for the Equality Model reject the premise that prostitution is the world's oldest profession and that there will always be a demand for it. They instead believe that prostitution is a dangerous and damaging form of exploitation. It is time to enforce penalties and fines on sex buyers, pimps and brothel owners while exempting from criminal liability those who are prostituted or trafficked." Let's make Washtenaw County safe for our children, for our community and adopt the Equality Model! ■

Rabbi Yoel Kahn, Hasidic scholar who preserved Lubavitcher rebbe's words, dies at 91

Andrew Silow-Carroll, originally for the JTA

Rabbi Yoel HaKohen Kahn, whose job was to memorize and transcribe the extemporaneous talks by the Lubavitcher rebbe, Menachem Mendel Schneerson, died on July 15. He was 91.

As the rebbe's chief "chozer," or oral scribe, Kahn was adept at the arts of memorization, repetition and transcription, according to Chabad.org. Schneerson would deliver lengthy, complex Torah homilies to his followers, and Kahn and a team of scribes would memorize them and submit them later to Schneerson for editing.

Kahn also was a scholar of Lubavitch and other Hasidic thought and a teacher at the Central Lubavitch Yeshiva. He was the lead editor of Sefer Ha'Arachim, an encyclopedia of Hasidic concepts.

Born in Moscow, Kahn immigrated to Mandatory Palestine with his family in 1935 and to New York City in 1950 to continue his studies at Lubavitch headquarters at 770 Eastern Parkway in Brooklyn. ■

Building a fence around your roof, physical and spiritual

By Rabbi Aharon Goldstein

This month we will begin our discussion with the parsha (Torah portion) of Ki Teitzei. We will be reading it in Deuteronomy 22:5 on August 21.

As a point of interest, this Torah portion has the most mitzvahs of any portion in the Torah, 74 mitzvahs. As we know, there are 613 mitzvahs spread throughout the Torah. In some portions there are no mitzvahs listed. In others there are some mitzvahs listed. But in this portion there are more than any other portion. The mitzvah we are going to be learning is about when a person moves into a new house. It is required to erect a fence around the roof of the house.

Rabbi Aharon Goldstein

By way of explanation, in the old days they used to make use of the roof. The roof was considered another part of the house. So when you have people gathering together on the roof, God forbid anyone should fall off. So if it's a roof that's being used, or can be used, you have to put up a fence. The Torah adds another line stating that not only is one required to put up a fence, but the reason behind it is that, God forbid, you shouldn't cause any innocent blood to be spilled.

If someone, God forbid, falls off the roof, that innocent person would get hurt. An innocent person falling off the roof and getting hurt would constitute shedding innocent blood which would violate a biblical prohibition. That's why we are commanded to construct a fence around our roof.

As we say, when we learn something in the Torah, there is a physical, practical application — there is also a spiritual and mystical interpretation. In our current example, the meaning of building a house and putting up a fence is no exception. How do we explain this in the spiritual sense? There is a time in life when a person goes out into the world to "build a new house." Meaning that if a person wants to go out into the world to get married and raise a family, it opens a new page in their life with new challenges. Until then, they were sheltered in a synagogue or a house of study which protected them from the negativity of the world. But when the time comes to go out into the world and build a new family, there are new challenges which require new energies to confront and overcome. So what is the remedy for this new stage in life? The Torah tells us to "build a fence around our roof." Meaning that one should add new restrictions, obligations, new commitments that will help keep one on course. One shouldn't say that until now these extra precautions were not necessary and everything seemed to work out nicely. That was only true because the challenges of "building a new house" are different than when one is living a more protected life. Now when you have these new challenges, you have to overcome them by "putting up a fence." This will prevent you from "falling off the roof" — meaning to fall from one's spiritual well-being.

This concept of building a new house does not only refer to one's getting married and starting a new family life. It can be interpreted on a daily basis as well. Every morning you get up and start out in a very holy setting by praying, studying Torah and other holy actions. Then, when you are finished with that segment of the day, you have to go out into the world to make a livelihood, etc. and this is an environment that could be challenging to your values and beliefs. That's why the Torah says you have to make this fence. This fence will protect you from "falling," spiritually, and you will be able to maintain your standards on the spiritual level.

Now what does it mean to "build a fence"? Just like in the physical realm when we speak of a fence, it is something stronger than the person — that's why it will prevent them from falling off the roof. And, just like a fence is stronger than a person, a person has to take upon themselves more stringencies, more protections in order to protect themselves when going out into the world. One has to conquer the world and not allow the world to conquer them.

So just like a physical fence, the same is true in the spiritual sense. The "fence" has to be stronger than the person. In other words, beyond a person's understanding and beyond their feelings to commit themselves to something greater and better. Then they will be protected. A person shouldn't say, "I'll continue doing what I've done until now. It all worked." The difference is that until now you didn't have to face the world. Once you have to face the world, you have to gather more energies to overcome the challenges you will find there. That is the fence that we have to build, the spiritual fence, to protect us from not falling down.

In conclusion, we're suggesting that when it comes to doing a mitzvah, to beautify the mitzvah, to do it with greater enthusiasm and more meticulous care, to add more things than one normally would, and not to do what is prohibited. Until now life worked well without adding these extra things, but now since there are new challenges to face, one has to be more scrupulous about what is permitted and what is not permitted.

The Previous Rebbe, Rabbi Yosef Yitzchak from Lubavitch, used to instruct people that on Rosh Hashanah they should take upon themselves an extra stringency, an extra beautification of a mitzvah. He said that since on Rosh Hashanah a new revelation of God is revealed and we are starting a new year, we can say it is like starting out in a new house where we need to do some extra things — extra resolutions. Through this, one builds a strong house that will be fortified with Torah and mitzvos. ■

Calendar

August 2021

As our community eases into in-person events with sensitivity to changing pandemic safety, always check websites or call for updates before planning to attend anything listed here and for prayer services.

Sunday 1

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Monday 2

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 3

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 4

Yidish tish (Virtual) (Yiddish Conversation & Reading Group): Zoom. About 45 minutes each of conversation and reading. Free and open to all those interested in Yiddish language, literature, and culture, no matter what level of proficiency. For more information, to get the link, and to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

THEOLOGY Book Club: BIC. Online 8 p.m.

Thursday 5

Love at the Center: Pardes Hannah. 7:30 p.m.

Passport to Shabbat: Screening of ***My Big Fat Greek Wedding***: BIC. Grab your pop corn, diet coke and Windex! A young Greek woman falls in love with a non-Greek and struggles to get her family to accept him while she comes to terms with her heritage and cultural identity. Enjoy this comedy film with your friends. 8 p.m..

Torah on Tap with Rabba Yael: AAOM. 8 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 6

Candle Lighting 8:30 p.m. Re'eh

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

First Friday Shabbat: JCS. Secular Jewish readings, singing, candle lighting, challah and wine rituals, and a Yahrtzeit observance to remember loved ones. Children are welcome. 6:30-7:30p.m. Registration required: jewishculturalsociety.org. For more information: 734-975-9872 or info@jewishculturalsociety.org. 6:30-7:30 p.m.

Saturday 7

Havdallah 9:33 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Bite Size Shabbat at Burns Park: BIC 11 a.m.

Shabbat Morning Riddles & Clues at Burns park: BIC 11:30 a. m.

Sunday 8

Rosh Hodesh Elul

Musical Hallel and Bagels: AAOM. 9 a.m.

Book Group: AARC. ***The Lost Shtetl: A Novel by Max Gross***. For info email Greg Saltzman, gsaltzman@albion.edu. 11:30 to 1 p.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11** a.m.

Elul Concert with Joey Weisenberg: AARC and others. Zoom concert with composer, author, and director of Hadar's Rising Song Institute. 3 p.m.

Rosh Chodesh Elul: TBE. 4:30 p.m.

Monday 9

Rosh Hodesh Elul

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Rosh Hodesh Circle Elul: Pardes Hannah. 7 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 10

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Passport to Shabbat: Spanakopita food demo: BIC. Join BIC's chef Amanda Fisher to learn how to make this delicious flakey, spinach and cheese-laden dish. 5:30 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 11

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p. m.

Lunar Octet (with Aron Kaufman) plays Latin Jazz at the Blue Llama. $10. 7 p.m.

Theology Book Club: BIC. Online 8 p.m.

Thursday 12

Love at the Center: Pardes Hannah. 7:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 13

Candle Lighting 8:20 p.m. Shoftim

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Passport to Shabbat: Culture Connection: Greece: BIC. A pre-Shabbat gathering to learn about Jews in different places around the globe. 5:30 p.m.

Saturday 14

Havdallah 9:22 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Second Saturday Shabbat Morning Service: AARC. Ta'Shma: Come and Learn at 10 a.m. Service 10:30 a.m.to noon

Bite Size Shabbat at Burns Park: BIC 11 a.m.

Sunday 15

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Beth Israel Reads: BIC. Facilitated discussion of Richard Wright's ***The Man Who Lived Underground***. 1 p.m.

Monday 16

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 17

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 18

Parasha Lunch and Learn: AAOM. In person & Zoom option.1p.m.

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Theology Book Club: BIC. Online 8 p.m.

Passport to Shabbat: Greek Book Club Discussion: BIC . Read the book before joining the discussion! ***The Thread*** by Victoria Hislop is a beautiful and epic novel that spans nearly a hundred years. ***The Thread*** is a magnificent story of a friendship and a love that endures through the catastrophes and upheavals of the twentieth century—both natural and man-made—in the turbulent city of Thessaloniki, Greece. 8 p.m.

Thursday 19

Love at the Center: Pardes Hannah. 7:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 20

Candle Lighting 8:10 p.m. Ki Teitzei

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Saturday 21

Havdallah 9:10 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Bite Size Shabbat at Burns Park: BIC 11 a.m.

Sunday 22

Sunday Stroll for Adults (focus 55+): BIC. Get to know longtime and new members of the community by taking a stroll around the Arboretum. Register on the Beth Israel website. 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Living Room Lectures: Michael Palmer presents ***Eric Mendelsohn's Synagogues in America:*** BIC.Artist and photographer Michael Palmer will talk about his book, Eric Mendelsohn's Synagogues in America about the German-Jewish architect who planned to build seven synagogue sin America, of which four were designed and built, all in the Midwest between 1946 and 1953. 1 p.m.

Monday 23

Community Welcome Breakfast: JCLP. The event will be online via Zoom from 8 to 9 a.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 24

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 25

Yidish tish Conversation & Reading Group: Ev\ery Wednesday, see above. 2 p. m.

Meditation with Claire Weiner: TBE. 5 p.m.

Theology Book Club: BIC. Online 8 p.m.

Thursday 26

Love at the Center: Pardes Hannah. 7:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 27

Candle Lighting 7:59 p.m. Ki Tavo

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Motown Shabbat: BIC. Join us for an all-ages festive end-of-summer Kabbalat Shabbat service featuring Motown inspired arrangements. featuring the music of Marvin Gaye, The Temptations, Stevie Wonder, the Four Tops and, of course, the Friday evening Service. All are welcome. (Gathering policies available on the BIC website.) 7 p.m.

Selichot: Pardes Hannah. 8:30 p.m.

Fourth Friday Kabbalat Shabbat. AARC. Hybrid, outside at the JCC and online. 6:30 p.m.

Saturday 28

Havdallah 8:58 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Bite Size Shabbat at Burns Park: BIC 11 a.m.

Sunday 29

Cooking with Rabba Yael: BIC. A chance for kids to learn about simanim for Rosh Hashana. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Monday 30

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Thursday 31

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Phone numbers, websites and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, 248-408-3269, annarborminyan.org

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, 734.445.1910, aarecon.org

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, bethisrael-aa.org

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org

Family, friends, and I don't really feel like cooking

Lonnie Sussman, special to the WJN

This summer has been a joy. There is a spirit of "everything will be ok" and "we are kinda/sorta back to normal." One thing that hasn't returned to normal for me is cooking for more than two. I'm still cooking mainly for Ron and myself.

I confessed to a group of friends that I haven't really missed preparing large quantities of food for large numbers of people. Although it took a few times to get comfortable being in a large group, I'm enjoying spending time with family and friends, Still, the group visits have sapped my energy and I just wanted to go home where it was quieter. I really hope that others have felt the same way, and I'm not being too weird.

Despite these confessions I have been excited about the bounty from our garden and the farmer's market. The fresh produce and the fruits of summer loved the rain we had in July. Let's try and keep hold of how tasty the food is when we head back into winter. Meanwhile, my husband and I have been eating primarily plant-based meals. We are not vegan nor vegetarian, but we've definitely upped the amounts of greens, beans, and fruit in almost every meal.

Tangerine and Burrata Salad over Spicy Greens

I've been making this salad based on a recipe from Alison Roman's book *Eating In*. Here is my riff on a 5-minute prep and a delicious, satisfying salad. This could work with nectarines or peaches as well. In fact, I bought 25 pounds of Georgia peaches from The Peach Truck and need to finish processing them (freezing, it's the easiest), make some jam, or put them over spicy greens with burrata. If you haven't heard of The Peach Truck, look it up and put it in your calendar to order some next year.

2 to 4 servings.
3 tangerines — peeled and separated into segments and each segment sliced into halves
Burrata cheese — It comes in a container with two balls. I used one.
Spicy greens — several cups of salad mix, arugula or your choice
1 red onion, sliced and left in 1 tbs lemon juice for about 5 minutes. I actually used about ¼ of the onion
1 tbs olive oil
Salt and pepper to taste

This salad couldn't get any easier. Slice up the red onion or as much of it as you want and add 1 tbs fresh lemon juice. Peel and separate the tangerine segments and cut them in half or thirds, depending on how big they are. Tear up the burrata cheese into smaller pieces and mix in with the tangerines. Fill a bowl with spicy greens like arugula, or a mix of lettuces if you don't like spicy. Add the lemon juice and red onion and mix together and then put the tangerines and burrata on top. You can add a little olive oil and stir everything together or leave it in the layers. The tangerines add their citrus juices to the salad and the whole thing is delicious with the contrasts of sweet and spicy.

Farro Salad

I've been making whole grain salads all summer. I learned I still don't like barley or bulgur and I really like farro. They are easy, healthy and tasty. What's not to like about a dish like this? It's easy to riff on by swapping out the farro for bulgur, wheat berries, or beans. Add in chopped vegetables you like and use a dressing you like. Here's what I did.

2 cups farro (I bought a package of Bob's Red Mill Farro and cooked according to the directions on the package).
Cut up cucumbers, green onions, halved cherry tomatoes — I used 1 large cucumber and 2 green onions and about 12 cherry tomatoes.
Fresh mozzarella balls — the little ones
Herbs — I put in dill and basil, but you could try parsley and mint.
Dressing – keep it simple with some fresh lemon juice and a little olive oil, salt and pepper.

This was so simple. Just rinse the 2 cups of farro then add it to about 6 cups of boiling water with a handful of salt. Lower the temperature of the pot from high to medium or even lower. You want to keep the grain boiling but not boiling over. Check it for doneness at about 20 minutes but it might take a bit longer. It should be chewy, not mushy. Let it cool a bit before you add in the vegetables because you don't want to cook them. Add in the herbs and some fresh mozzarella. Add the dressing and stir to combine.

Beans

I've used the dry beans you can get at By the Pound or in packages at other markets and I've used the canned varieties. While I think the dried and then soaked and cooked beans seem creamier and have a little more taste, the canned beans are so convenient to use. Some food writers encourage rinsing the canned beans to get rid of a "canned" taste, but after several experiments, I disagree. Some of the canned bean liquid is useful for adding some flavor but I usually drain off half of it so that the salads aren't so "gloppy."

No Work Bean Salad

Open a can of beans and place in a bowl. I used Great Northern Beans and really liked their soft texture and mild flavor. Add sliced radishes, some chopped up dill, a sprinkle of rice vinegar, 2 dashes of salt and enjoy. Now, go crazy and add other chopped vegetables, a different type of vinegar, parsley or basil and some mozzarella. I've made this for breakfast several times. It's so refreshing and delicious.

A Little More Work and You Have a Veggie Burger

I know that some of you (and me) have used the NYTimes version made with beets. Over the course of the last year, I made the burgers with chickpeas and we loved them. Recently I made a new version I found online and then saw a similar version in a cookbook by Angela Liddon, *Oh She Glows*. All I can say is it might be life changing. The key ingredients in bean-based burgers (say that three times very fast) are chopped and sauteed mushrooms. When they are added to onions, or shallots and garlic and sauteed in a little olive oil, yum. Some of the recipes also add a tablespoon or 2 of Tamari and Balsamic to up the flavor. Some also use walnuts or cashews in the mix or seeds like pepitas to add heft and texture. But the really important ingredient is short grain brown rice. It helps the patties stay together even without eggs.

Smoky Black Bean and Brown Rice Veggie Burgers

Oh She Glows by Angela Liddon

1/3 cup uncooked short grain brown rice
1½ tbs olive oil
1½ cups diced onion
3 tbs minced garlic
4 cups roughly chopped cremini or a mix of cremini and portabellas (12–16 oz.)
Salt and pepper to taste
1 14 oz. can black beans either rinsed or drain out some of the liquid
2 tbs flour or gluten free flour
1 cup panko style breadcrumbs
1/3 cup pepitas or sunflower seeds (optional)
1½ tsp smoked paprika (I use regular paprika)
A pinch of dried chili peppers or to your taste
2 tbs tomato paste
Also, you could add fresh cilantro or parsley as well to the burgers.

Cook the rice. Use a good 2/3 cup of water to 1/3 cup dry rice and simmer about 30 minutes to get soft and tender. While it is cooking, heat a pan with olive oil and add the onions and garlic and a bit of salt and soften them. Then add in the mushrooms and let cook until they have softened as well and most of the liquid has evaporated. Break out your food processor and start adding the pepitas or other seeds, and the cilantro or parsley and pulse a few times but not so many that everything turns to mush. Add the beans and the mushrooms that were cooked with onions and garlic and pulse again. Add in tomato paste and the paprika or chili flakes and salt and pepper and pulse to incorporate everything, but again, think texture, not mush. Transfer all of the contents to a large bowl and stir in the breadcrumbs and flour until everything is combined. Let the mixture sit for a few minutes to firm up or you can even let it rest in the refrigerator. Heat the oven to 350 degrees and line a baking sheet with parchment paper. I spread a little olive oil on the paper to help keep the burgers from sticking. Scoop out about 1/3 of a cup of the mixture and form it into a patty and place on the baking sheet. You will get about 10 burgers. Bake for about 25 to 30 minutes. I turned my patties over after about 15 minutes, but it isn't necessary. Add any toppings you like and any condiments you like and enjoy.

Salmon Fillets in Red Wine Sauce

FISH by Mark Bittman

Serves 4

Now that we are reentering into social relationships and maybe inviting friends over for dinner, we could try this beautiful dish. My friend, Diane V., allowed me to taste her version of this which she made with char rather than salmon and served it with rice made with mushrooms and green peppers.

2 tbs butter
1 tbs olive oil
4 skinned salmon fillets
Flour for dredging the fillets
Salt and pepper to taste
1 medium onion, diced
2 cloves minced garlic
1 medium sized carrot, cut into small dices
½ cup parsley
¼ cup stock or water
1 cup dry, full bodied red wine

Heat a large nonstick skillet and add the butter and oil. Turn the heat up to high and wait for the butter foam to subside. Dredge the fillets in the flour and place them in the skillet flesh side down. Season with salt and pepper, brown the fillets quickly on one side and then remove them from the pan and place on a plate, flesh side up. You can keep them warm in the oven while you make the sauce. Add the onion, garlic, and carrot to the pan and stir until the onion softens. Add half the parsley, and some more salt and pepper to taste. Add the stock or water, raise the heat to high and reduce the liquid until it is almost evaporated. Add the wine and reduce the sauce by about half. Return the fillets to the pan, skinned side down and cook over medium heat until the fillets are cooked through (about 3–5 minutes). Sprinkle with remaining parsley and serve immediately. ■

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Esther Bejarano, member of Auschwitz orchestra, dies at 96

Ron Kampeas, originally for JTA

Esther Bejarano played music while she watched fellow Jews marched to their deaths, and then used it decades later to make sure the crimes she suffered and witnessed would never be repeated.

Bejarano, a member of the so-called Auschwitz orchestra, died peacefully July 10 at the Jewish hospital in Hamburg, Germany. She was 96.

The day after her death, crowds gathered at Platz der Bücherverbrennung in Hamburg, where she last performed, to honor her.

Bejarano, born Loewy, was born in 1924 in French-occupied Saarlouis, a town the Nazis reclaimed in 1935. After her sister and her parents were killed by Nazis, Bejarano was working hard labor at Auschwitz in 1943 when she heard there was a 40-woman orchestra at the camp and that they needed an accordionist. Trained as a pianist, she volunteered, although she did not know how to play the accordion.

The Nazi commandants established the orchestra to lull incoming Jews into false confidence. "You knew that they were going to be gassed, and all you could do was stand there and play," she told Deutsche Welle in 2014.

She moved to Israel after the war and married and had children, and trained as a singer. She moved back to Germany in the 1970s, according to Deutsche Welle, because of her husband Nissim's health. She chose Hamburg because she had no history with the city, although she could not help but wonder if passersby were among her persecutors.

"When I saw people who looked a bit older than me, I always wondered whether they had perhaps been the murderers of my parents and my sister," she said.

In 1986, alarmed by a resurgence of antisemitism in German, Bejarano helped found the Auschwitz committee to give survivors a platform to speak to youths and to media about their experiences.

"It is my revenge that I go to the schools, that I tell people what happened back then," the BBC quoted her as saying. "So that nothing like that can ever happen again."

She used music to spread the word. She formed a band called Coincidence, with her children, Edna and Joram, that played Yiddish melodies and Jewish resistance songs. At times, she took up the accordion. In 2010, a popular German hip hop group, Microphone Mafia, approached her and asked her to team up to perform music with an anti-fascist message. Then 85, she readily agreed.

"It's a clash of everything: age, culture, style," Bejarano, told The Associated Press at the time. "But we all love music and share a common goal: we're fighting against racism and discrimination."

Bejarano criticized the settlement policies of recent Israeli governments, but said there was little room in Germany to articulate such complaints because of lingering Holocaust guilt.

She was a critic of Germany for not doing enough to stem attacks on the vulnerable, including immigrants, but was also beloved, receiving the country's Order of Merit.

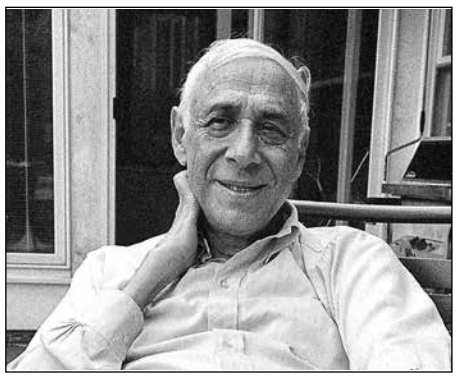
"We have suffered a great loss in her death," the AP quoted German President Frank-Walter Steinmeier as saying. ■

In memoriam: Herb Sturz, a modest giant among advocates

Originally for Vera Institute of Justice Think Justice Blog

Herb Sturz, a social justice legend who devoted his life to public service and who served as Vera Institute for Justice's leader from its founding in 1961 through 1978, passed away on June 8. He was 90 years old.

Herb was a modest giant among advocates. His work touched countless lives, and his mobilization led to some of the most important criminal justice reform movements of our time — from the curtailment of stop and frisk to the push to close New York City's formidable Rikers Island jail complex — but many have never heard his name. He was inconspicuous about working behind the scenes to better the lives of others. Although he has been the recipient of dozens of honors and sat on the boards of countless organizations, for Herb it was never about popularity or recognition. It was about the humanity in all of us.



The child of immigrants who came through Ellis Island, he was a classic New Jersey native with a dry sense of humor. "They are not Vera's children," Herb's friend Jack Rosenthal said in Sam Roberts's 2009 biography, A Kind of Genius: Herb Sturz and Society's Toughest Problems. "They're Herb's children." When Herb founded the Vera Institute of Justice — then called the Vera Foundation— with Louis Schweitzer in 1961 and, at 30 years old, became its first executive director, he set his sights on ending New York City's overreliance on cash bail.

More than 60 years later, his advocacy and commitment has led to the creation of dozens of organizations dedicated to helping millions of people both locally and around the world. Because of Herb and Vera, the Addiction Research Treatment Corporation, Safe Horizon, the Legal Action Center, Mobilization for Youth Legal Services, Pioneer Messenger Corporation, Wildcat Service Corporation, the Neighborhood Youth Diversion Corporation, the Manhattan Court Employment Project, La Bodega de la Familia, the Harlem Defender Service, the Center for Alternative Sentencing and Employment Services, the Center for Employment Opportunities, the City Volunteer Corps, the Midtown Community Court, Red Hook Community Justice Center, the Center for Court Innovation, the After-School Corporation, and the Center for New York City Neighborhoods — just to name a few — were born. Among other projects, Herb's advocacy also helped to launch Easyride, the forerunner of Access-A-Ride, to provide transportation to the elderly and people with disabilities in New York City.

Herb and Louis's original undertaking, dubbed the Manhattan Bail Project, was the first meaningful criminal legal system reform program the country had ever seen. Herb knew that no one should have to buy their way to freedom, and his efforts showed others the same. The project was replicated in dozens of cities across the country and ultimately led to the landmark National Bail Reform Act of 1966.

On December 31, 1977 — Herb's 47th birthday — New York City Mayor-elect Ed Koch called Herb at home to offer him a job as deputy mayor for criminal justice. While in his new role, he continued to pioneer efforts to close Rikers, recognizing the toll of today, Vera — arguably the most sweeping of Herb's achievements — is headquartered in Brooklyn and has offices in Los Angeles, New Orleans, and Washington, DC. The organization has worked on hundreds of projects both nationally and abroad to shrink and transform the criminal legal system and to this day advocates to end injustices, including cash bail, that continue to harm millions. mass incarceration and the need to invest resources in services that would benefit communities.

As the chairman of the City Planning Commission, Herb developed a number of neighborhood planning initiatives, including an Arson Strike Force, which sought to combat the epidemic of fires ravaging tenements in low-income neighborhoods. Later, he worked on reentry programs like Single Stop, which ensures that incarcerated people get access to the federal and state benefits they are owed, and served on the editorial board of the New York Times. In its pages, he advocated for expanding Medicare and other social reforms.

Herb was a listener. He spent time with people incarcerated on Rikers Island and advocated for what they actually needed — aid and access to employment, education, and housing — to keep them out of the system. Even in his last few years, he continued to attend monthly meetings to close Rikers, leading to the historic city council vote in 2019 to do just that.

A lover of poetry, his life was the embodiment of one of his favorite lines, from "The Summer Day" by Mary Oliver: "Tell me, what is it you plan to do with your one wild and precious life?" Herb Sturz has left an incredible, lasting, and meaningful legacy. He will be remembered for his devotion to others, and will be missed by the many he mentored at Vera and those whose lives were forever changed by his work. ■

Robert Henry Seeman

passed away April 8 at St. Joseph Mercy Hospital. He was born November 14, 1932 in the Bronx, NYC to William and Betty (Nekritz) Seeman.

He grew up in Queens, New York and attended Queens College. After graduation, he served as a Medic with the US Army in Korea. After leaving the Army, he studied at the University of Michigan and received a Master's degree in Speech Pathology. In 1958, he started working with the Commission on Professional and Hospital Activities retiring 34 years later in 1992. While at CPHA, he spent some time working with the World Health Organization in Geneva, Switzerland and published a report in 1989.

After retirement, he worked in maintenance at two local housing complexes.

In 1957, he married Bettie Bandos from that union, two daughters were born; Sonia Tamar Seeman and Tanya Seeman. In 1980, he married Marina (nee Joann Wiedman). All survive him.

Bob was very active in Ann Arbor Civic Theatre for several decades. He worked mostly backstage designing and building sets. Together with his close friend, Joseph Medrano, he won several awards designing sets through AACT and other local theater groups. He also served as the President of AACT on two occasions. He was also on the Board of the Comic Opera Guild for several years.

Bob and his wife, Marina, enjoyed theatrical performances. Traveling the U.S. and overseas destinations including visiting his daughters in California, New York City, and Turkey. They also visited the Caribbean, Canada, France, Switzerland, Romania, Bulgaria, Greece, Israel, Jordan, and Egypt.

Memorial contributions may be made to the Humane Society of Huron Valley, Temple Beth Emeth, the Comic Opera Guild or another good cause. In addition to his wife and daughters, and former wife, Bob is survived by his Grandson; Alexander Padden, his cousin; Sara Seeman Falk Zitelli, his brother-in-law; Duane (Elizabeth) Wiedman, niece; Debra (Ed) Wiedman-Clawson, nephew; Darren (Nancy) Wiedman and five grandnieces. ■

Apply now for the 2022 Ann Arbor/ Nahalal student exchange

Liora Rosen

The Jewish Federation of Greater Ann Arbor is now accepting applications for the 2022 Ann Arbor/Nahalal Student Exchange trip to Israel taking place December 23, 2021–January 2, 2022. All interested ninth and tenth grade students and their families are invited to an informational meeting on September 19 to learn more about the program.

Previously offered to ninth graders, the Student Exchange program will be open to students in both ninth and tenth grades this year, after being postponed in 2020 due to COVID-19. Participants will have the opportunity to spend their winter break in Israel at Ann Arbor's partnership community, Moshav Nahalal. As in years past, students will be hosted in the homes of Israeli teens and their families. They will spend the week attending Israeli high school classes, touring the Central Galilee, exploring Jerusalem and Tel Aviv, and creating lasting and meaningful relationships with their new Israeli friends.

Oreen Morag, who participated in the 2019 Student Exchange trip, shares that, in the past, "I'd only gone to Israel to visit family, so going to be with Israeli kids that I knew nothing about was a unique experience that I had never done before. The kids from Ann Arbor and Nahalal made strong bonds in only 10 days, so now I don't just have a family in Israel, but friends too."

Ann Arbor teens will have the opportunity to reciprocate the visit by hosting their Israeli peers later in 2022. Students who are in tenth grade will host during Passover, and ninth graders during Sukkot in 2022.

The Ann Arbor/Moshav Nahalal relationship is an integral part of the Michigan/Central Galilee Partnership2Gether project. The two communities have developed a deep connection based on mutual values and shared interests, such as environmental and ecological conservation, social justice, and diverse and creative religious expression. For more information, please contact Liora Rosen at liora@jewishannarbor.org. ■

Simchas and Sorrows

The Washtenaw Jewish community sends condolences to:

Marina Seeman on the death of her husband Robert Seeman April 8.
The family of Mahala Edwards, grandmother of Susan (Dave) Ostreicher and great-grandmother of Solomon, Esther, and Morris Ostreicher, July 7.
The family of Mark Solent, who died on July 14.

The Washtenaw Jewish community sends mazal tovs to:

Hannah Kaplan on her Bat Mitzvah, June 5
Sylvie Bleckman on her Bat Mitzvah, June 5
Maya Hammerman on her Bat Mitzvah, June 12
Jacob Carbone on his Bar Mitzvah, June 26
Ronnie and Stu Simon, on the engagement of their daughter, Bari Lynn Simon to Michael Tullis
Helaine and David Reid, on the engagement of their daughter, Stephanie Reid to Jonathon Mershimer
David Uhlmann, on his nomination by President Biden for Assistant Administrator for Enforcement and Compliance Assurance at the Environmental Protection Agency
Rachel and Gary Glick, on the engagement of their son, Jeremy Glick to Cayla Smigielski
Gale Oren on the birth of her granddaughter, Miriam Yael, born Thursday, June 29th to Nurit and Tony Foster.
Marie-Adele & Jeremy Kress on the birth of their son, Zeke Simon Kress, brother of Elias and Davina.

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Sat-Sun Dec 4-5 // Hill Auditorium

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Imani Winds and the Catalyst Quartet
Sat Jan 29 // Rackham Auditorium

Sphinx Symphony Orchestra
EXIGENCE
Tito Muñoz, conductor
Janai Brugger, soprano
Sun Jan 30 // Hill Auditorium

Yannick Nézet-Séguin

Abeer Nehme

A Moodswing Reunion

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Ballet Folklórico de México de
Amalia Hernández
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Nathalie Stutzmann, principal guest conductor
Carol Jantsch, tuba
David Kim, violin
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Michael Ibrahim, conductor and oud
Abeer Nehme, vocals
Sat Mar 19 // Hill Auditorium

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Benjamin Grosvenor, piano
Sun Mar 27 // Hill Auditorium

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Sheku Kanneh-Mason

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